

EVANGELICAL TEACHER TRAINING

W. E. PEFFLEY

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EVANGELICAL TEACHER TRAINING

Manual of Teacher Training for
United Evangelical Sunday Schools

By

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Christian Endeavor Work in the United Evangelical Church;
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Introduction

The book to which I have been invited to write a brief introduction is of such an admirable character that I can most heartily recommend it to those for whom it is designed. I would especially note the following seven features of excellence which characterize the book:

1. *Its comprehensiveness.* The author has evidently mastered the literature of his subject and thoroughly digested his material.

2. *Its clearness, precision and definiteness of statement, and its luminous style,* so that the thought of the author is easily apprehended.

3. *Its evangelical tone and character.* The author writes in harmony with the principles of the Word of God as applied to his theme.

4. *Its complete adaptation* to the needs and demands of those for whom it is designed.

5. *Its suggestiveness.* The instructions given are adapted not only to the immediate needs of the student, but also to stimulate fruitful thinking on this important subject.

6. *Its timeliness.* Among the many books on this subject now before the public this is well worthy of an honored place. In many respects it marks an advance over former works on the same subject. The author, is a master in his chosen field of thought and work, and merits the warmest thanks of the Church and all Sunday school workers.

7. *Its liberal denominational character.* I especially admire the way in which the author has succeeded in making a book well adapted for all readers and students, and at the same time giving it the distinctive denominational touch which all United Evangelicals will appreciate.

The book ought to have an extensive circulation. Every Sunday school officer and teacher, especially, ought to secure a copy for diligent study, and every pastor as well.

RUDOLPH DUBS.

Preface.

To meet a long-felt need arising from the lack of a definite course of study for the greater efficiency of United Evangelical Sunday school teachers, and for the preparation of prospective teachers, this book has been planned and prepared.

An experience of eight years in practical teacher-training and familiarity with many of the popular text-books have enabled the writer to gather much that is helpful in promoting the work in his own denomination; but he has long since appreciated the need of a denominational standard of preparation,—not that the United Evangelical Sunday schools differ in purpose from other denominational schools, but that such a standard should treat the usual subjects from the viewpoint of his denomination.

Hence this book is written for this particular purpose: to relate such subjects as organization, management, and missions directly to the standards of his denomination.

The author lays no claim to originality either in the method or in much of the material of the book, but follows the plan of outline adopted generally. He is indebted especially to the teacher-training experts whose works have been studied and taught with much pleasure and profit: Dr. J. L. Hurlbut, C. A. Oliver, Dr. L. A. Weigle, E. F. See, Dr. A. H. McKinney, Dr. J. M. Gregory, W. J. Semilroth, Dr. M. G. Brumbaugh, Dr. W. C. Murray, and many others.

If the book succeeds in creating a more general interest in teacher-training and in providing for definite training of teachers in the United Evangelical Sunday schools, the author shall be glad for this humble offering which he prayerfully lays on the altar of service in his Church.

W. E. PEFFLEY.

Juniata, Pa., July, 1914.

- "From One to Twenty-one," Murray.
- "A Study of Child Nature," Harrison.
- "Practical Primary Plans," Black.
- "With Home Department Workers," Fergusson.
- "The Adult Bible Class," Pearce.
- "Missionary Methods in the Sunday School," Trull.
- "Five Missionary Minutes," Trull.
- "The Child for Christ," McKinney.
- "Soul Winning in the Sunday School," Poulson.
- "Individual Work for Individuals," Trumbull.

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PART ONE.
The Old Testament.

STUDY I.

The Bible: Definition and Divisions.

The basis of all true Sunday school teaching and training is the Bible, the written revelation of God's will. Whatever else the Sunday school teacher would know, he must know primarily his textbook; and with the study of this Book of books begins properly the training of the teacher.

The word Bible comes from the Greek *Biblia*, plural of *Biblion*, "little book," a diminutive of *Biblos*, "book."

The Bible is not simply *a book*, but it is a collection of sixty-six books written by thirty-six persons during a period of time, between Moses the lawgiver and John the Apostle, covering sixteen centuries.

These books are arranged into the Old and the New Testaments.

The Old Testament contains thirty-nine books classified as follows:

- | | |
|--|-----------|
| 1. The Pentateuch, or Books of the Law | 5 books. |
| 2. The Historical Books | 12 books. |
| 3. The Poetical Books | 5 books. |
| 4. The Major Prophets | 5 books. |
| 5. The Minor Prophets | 12 books. |

The New Testament contains twenty-seven books, grouped as follows:

- | | |
|---------------------------|-----------|
| 1. Biography | 4 books. |
| 2. Historical | 1 book. |
| 3. Pauline Epistles | 14 books. |
| 4. General Epistles | 7 books. |
| 5. Prophetical | 1 book. |

REVIEW QUESTIONS.

(These "Review Questions" are intended for the student as a test of his knowledge of the lesson, rather than the class questions for the teacher.)

Why should the Sunday school teacher know the Bible?

What is the Bible?

From what is the word Bible derived?
 How many books are there in the Bible?
 How many persons wrote the books of the Bible?
 How many centuries were employed in writing it?
 How many books in the Old Testament?
 What are the five divisions of the Old Testament?
 How many books in the New Testament?
 Name the five divisions of the New Testament.

OUTLINE.

Bible.		2. Div.: O. and N. Tests.		
I. Def.: Wr. Rev. G. W. "Book." Collection of books: 66.	O. T.	{	Pent. . 5	
			Hist. . 12	
			Poet. . 5	
			Ma. P. 5	
			Mi. P. 12	
		39	N. T.	
		{	Bio. ... 4	
			Hist. ... 1	
			P. Ep. . 14	
			G. Ep. . 7	
			Pro. ... 1	
		27		

STUDY II.

Old Testament Books.

In learning the books of the Bible it is suggested that the student study the books of one group carefully until he masters them, before taking up the following ones. This can be done easily by studying only one group each day. The wise teacher will drill the class thoroughly in the books of the Bible throughout the course.

Using the outline of Study I, we learn the books of the Old Testament:—

1. **The Pentateuch**, 5 books:—Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

2. **The Historical**, 12 books:—Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First and Second Chronicles, Ezra, Nehemiah, Esther.

3. **The Poetical**, 5 books:—Job, Psalms, Proverbs, Ecclesiastes, Solomon's Song.

4. **The Major Prophets**, 5 books:—Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel.

5. The Minor Prophets, 12 books:—Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

These books will be learned readily if the student will write them as he studies them. And, in addition, he will fix the correct spelling of the words.

REVIEW QUESTIONS.

Name the books of the Pentateuch.

Name the Historical books.

What are the Poetical books?

Name the Major Prophetical books.

Name the Minor Prophetical books.

(Let the student test his mastery by naming the books of each group out of the order, as: Poetical? Minor Prophets? Pentateuch? etc.? etc.?)

OUTLINE.

O. T. Books.

- | | |
|---------------------------------|--------------------------------|
| 1. Pent.: Ge. Ex. Le. Nu. De. | 4. Ma. P.: Is. Je. La. Ez. Da. |
| 2. Hist.: Jo. Ju. Ru. I Sa. | 5. Mi. P.: Ho. Jo. Am. Ob. Jo. |
| II Sa. I Ki. II Ki. I Ch. | Mi. Na. Ha. Ze. Ha. Ze. |
| II Ch. Ez. Ne. Es. | Ma. |
| 3. Poet.: Jo. Ps. Pro. Ec. S.S. | |

STUDY III.

New Testament Books.

Review again the five divisions of the New Testament books, and learn the books, as follows:

1. Biographical, 4 books:—Matthew, Mark, Luke, John.

2. Historical, 1 book:—The Acts.

3. Pauline Epistles, 14 books:—Romans, First and Second Corinthians, Galatians, Ephesians, Philippians, Colossians, First and Sec-

and Thessalonians, First and Second Timothy, Titus, Philemon, Hebrews.*

4. General Epistles, 7 books:—James, First and Second Peter, First, Second and Third John, Jude.

5. Prophetical, 1 book:—The Revelation.

Let the student write these books as he did those of the Old Testament. The simple act of writing is a valuable aid to the memory.

REVIEW QUESTIONS.

What are the Biographical books?

Name the one Historical book.

Name the Pauline Epistles.

What are the General Epistles?

What book is Prophetical?

OUTLINE.

N. T. Books.

- | | |
|-------------------------------|--------------------------------|
| 1. Bio.: Ma. Ma. Lu. Jo. ... | 4. Gen. Ep.: Ja. I P. II P. I. |
| 2. Hist.: Ac. | Jo. II Jo. III Jo. Ju. |
| 3. P. Ep.: Ro. I Cor. II Cor. | 5. Pro. Rev. |
| Ga. Ep. Ph. Col. I Th. | |
| II Th. I Ti. II Ti. Ti. | |
| Ph. He. | |

STUDY IV.

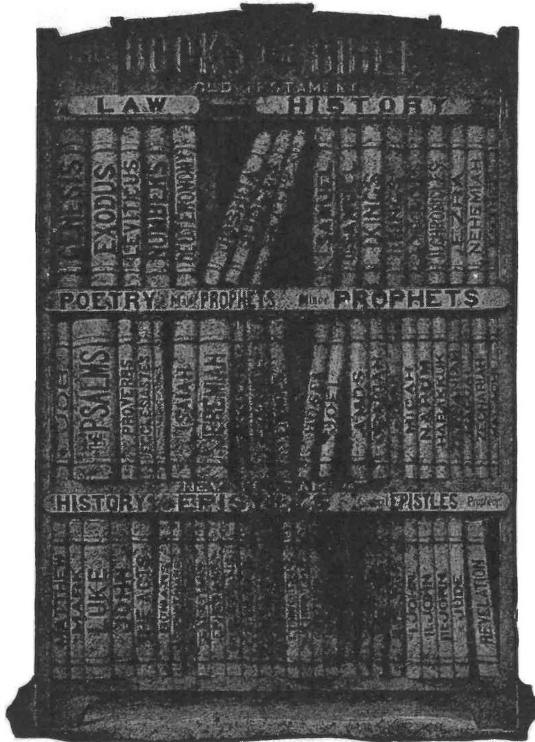
Old Testament History.

The revelation of God is presented in the history which records the combined acts of God and man as seen in the books of the Bible.

Bible history is termed *Sacred* history because it is the record of God's dealings with men, and because it was written by men inspired of God. (2 Tim. 3: 16.)

*While the authorship of the Epistle to the Hebrews has not been determined, it is sufficiently Pauline in teaching as to warrant its classification with the books of Paul.

While in the Old Testament division of books we classed only twelve as *Historical*, yet the entire thirty-nine books must be included in the study of Old Testament history, for the books of the



Law, and the Poetical and Prophetical books played a most important part in the making of that history.

The history of the Old Testament may be conveniently divided into six periods:

1. The Period of Select Individuals.
2. The Period of Patriarchs.
3. The Period of Leaders.

4. The Period of Judges.
5. The Period of Kings.
6. The Period of Foreign Rulers.

PERIOD I. THE PERIOD OF SELECT INDIVIDUALS.

From the Creation to the Call of Abraham. Gen. I-II.

In this initial period of the human race God revealed Himself immediately to a few individuals. The race was not yet organized, and, hence, there were no tribal nor national leaders.

The principal events of this period are:

1. The Creation. At some remote time, and at the beginning of time—"In the beginning"—God, by His word, brought the universe into existence. The climax of God's creative work was man. (Gen. I and 2.)

2. The Fall. Man, at his creation, was not exalted to the highest degree of excellence of which he was capable. He was raised above mere nature by his godlike spirit, but he was to determine his own development by his free action. In the test that was presented to Adam and Eve, they chose to disobey God, and sin entered into the world. (Gen. 3.)

3. The Deluge. The sin of our first parents resulted in universal wickedness, and God destroyed the people of the world with the exception of Noah and his family with whom God made a sacred covenant. (Gen. 4-10.)

4. The Dispersion. When the population of the world increased again men sought to establish a central place of union, and to defy God. Up to this time there was but one language among men. God broke this bond by confounding their language. As a consequence they were scattered abroad and became distinct tribes and nations with their peculiar languages and customs. (Gen. 11.)

REVIEW QUESTIONS.

What is Bible history?

Why is Bible history called *Sacred* history?

What are the six periods of Old Testament history?

Between what events does the first period fall?

Where is the Scripture recorded?

How did God reveal Himself at this time?

What are the four principal events of this period?
 What does the phrase "In the beginning" mean?
 What was the consequence of the first man's sin?
 What covenant did God make with Noah?
 What was the "Confusion of tongues"?

OUTLINE.

O. T. Hist.

Per. I.	Se. In.	C. to C.	A. Gen.	I-II.
1. Cre.	2. Fall.	3. Del.	4. Dis.	

STUDY V.

Old Testament History.

PERIOD II. THE PERIOD OF THE PATRIARCHS.

From the Call of Abraham to the Birth of Moses. Gen. 12 to 50.

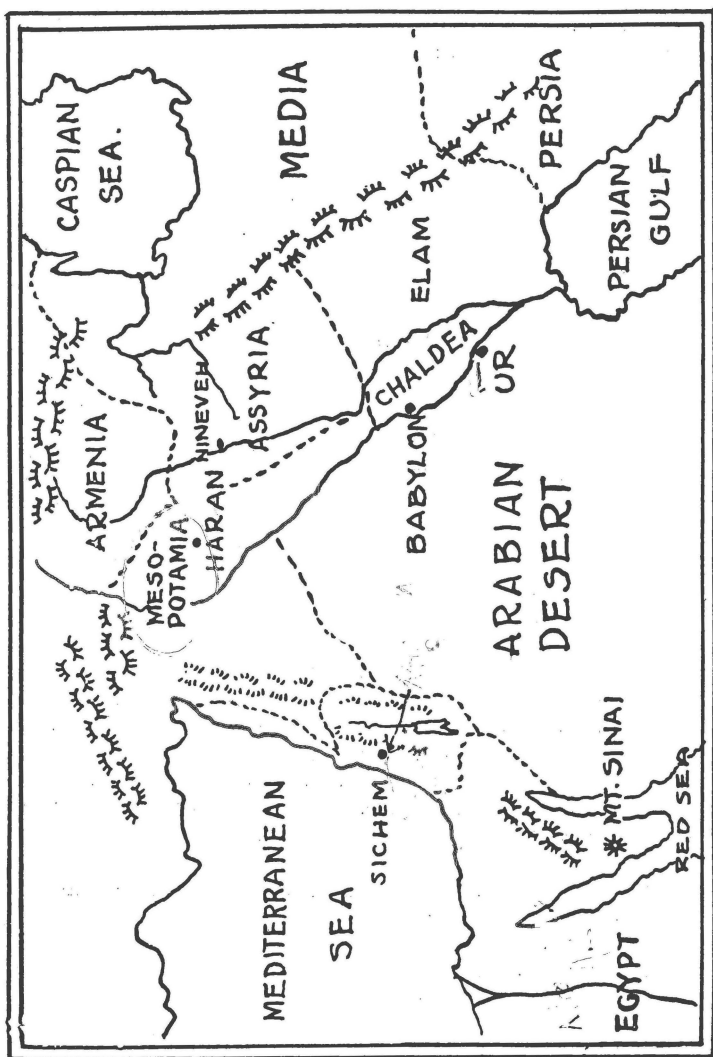
The revelation of God's will assumes a new form in this period when God narrows the sphere of His movements to a single family. From the sons of Noah the family of Shem is selected from which the promise of salvation shall proceed. (Gen. 9:25-29.)

From this Shemitic race the family of Abram (Abraham) is chosen.

The leading events of this period are:

1. The Wanderings of Abraham. Abraham received the divine call to leave his country and his kindred in Ur of Chaldea; and he received also the promise that God would make of him a great nation. Abraham obeyed the call, and came to Sichem in the promised land. The chosen family lived in tents, wandering from place to place. Because of a famine in the land, Abraham journeyed to Egypt, and on his return dwelt in the plain of Mamre in Hebron. From Abraham the promises of God were handed down to Isaac his son.

2. The Selection of Jacob. God chose to bestow the promises of His grace upon Jacob, the younger of Isaac's two sons. But having acquired the blessing from Isaac through deceit, Jacob was compelled to flee from home. In his wanderings Jacob learned to trust God, and to appreciate His covenant. (Gen. 27-35.)



3. The Trials of Joseph. Joseph, the son of Rachael, became the favorite of his aged father, Jacob, but was hated by his brethren who sold him as a slave. In Egypt, where he was taken, he was unjustly put into prison.

The trials of Joseph were overruled by the providence of God as a means of training him for the high position to which he was finally elevated. (Gen. 37-46.)

4. The Entrance into Egypt. In the closing period of Jacob's life the entire Israelite family removed to Egypt as a place of temporary sojourn. This emigration proved a blessing to the children of Israel by preventing their admixture with the Canaanites, and in the development of their agricultural life which would fit them for permanent residence in Canaan. This "sojourn in Egypt" continued for a period of four hundred and thirty years. (Gen. 47-50.)

On the map, p. 8, locate the following places: Ur in Chaldea, Haran, where Abram paused in his journey to the promised land; Sichem in Canaan; Mesopotamia, the land to which Jacob fled; Egypt.

REVIEW QUESTIONS.

- What is the second period of Old Testament history?
- What events begin and close this period?
- From which son of Noah did Abraham come?
- Name the leading events of this period.
- Describe the wanderings of Abraham.
- Show how Jacob became worthy of God's promise.
- What were the trials of Joseph?
- What blessing resulted from these trials?
- What benefits came to Israel from the emigration into Egypt?
- How long was the "Sojourn in Egypt"?
- In what country was Ur?
- Where was Sichem?

OUTLINE.

O. T. Hist.

Per. II. Patr. C. A. to B. M. Gen. 12-50.

1. Wa. of Ab. 2. Se. of Ja. 3. Tr. of Jo. 4. En. to Eg.

STUDY VI.

Old Testament History.

PERIOD III. THE PERIOD OF LEADERS.

From the birth of Moses to the Entrance into Canaan. Exodus to Joshua.

In this period the revelation of God is presented through tribes. The chosen *family* becomes, with the sons of Jacob, the twelve tribes of Israel.

After the death of Joseph and the friendly Pharaoh a new ruler arose in Egypt: one "which knew not Joseph"; and in the succeeding years of the "Sojourn" Israel suffered untold hardships. But again the providence of God directed the events to the working out of His great purpose.

The principal events of this period are:

1. The Training of Moses. At the height of the persecution of Israel, Moses was born and, by the providence of God, was spared from death. He became the foster son of Pharaoh's daughter and spent the first forty years of his life in the royal court of Egypt. An impulsive act of vengeance for his persecuted brethren compelled him to flee to the desert of Arabia. Here he spent forty years in the training school of God. Jehovah appeared to him in Horeb and commissioned him to return and lead the Israelites out of Egypt. (Ex. 2-4.)

2. The Exodus from Egypt. After a series of ten plagues, Moses, accompanied by Aaron, prevailed upon Pharaoh to permit the Israelites to withdraw. With the last plague came the institution of the feast of the Passover. (Ex. 7-12.)

3. The Wanderings in the Wilderness. Three months after crossing the Red Sea the children of Israel came to Sinai where God consecrated them to His purpose and gave them laws to mold their character and to guide their conduct. Because of their rebellion against God at Kadesh-Barnea the Israelites were compelled to spend forty years in their journey to the Promised Land. In the wilderness the worship of God was organized into the elaborate Tabernacle system. (Leviticus and Deuteronomy.)

4. The Entrance into Canaan. Because Moses had assumed un-

due authority in dealing with the Israelites he was not permitted to enter the Promised Land, (Num. 20: 1-12), and he died in Mt. Nebo, at the age of one hundred and twenty years. (Deut. 34.)



The leadership of Israel was given to Joshua who had been a faithful minister to Moses, and who rallied the hosts, led them through the Jordan river, and overthrew the city of Jericho. After seven years of war the whole land was conquered; but the power of the Philistines was not yet broken. This conquest of the land was followed by the division of the territory. (Joshua.)

On the map, page 11, trace the wanderings of Israel in the wilderness. Locate Mt. Sinai, Mt. Nebo, and Jericho.

REVIEW QUESTIONS.

- Between what two events does this period extend?
 What was the condition of the Israelites in Egypt?
 What are the principal events of this period?
 What training did Moses receive in Egypt?
 How was Moses trained in Arabia for leadership?
 How many plagues visited Egypt?
 When was the Passover instituted?
 Why were the Israelites required to spend so much time in the Wilderness?
 How old was Moses at the time of his death?
 Who succeeded Moses as leader of Israel?
 What important city was overthrown by Israel?
 Where is the desert of Arabia?
 Locate the Jordan River.

OUTLINE.

O. T. Hist.

- Per. III. Lea. B. M. to E. C. Exo. to Josh.
 1. Tr. of Mos. 2. Ex. from Eg. 3. Wa. in Wi. 4. En. to Can.

STUDY VII.

Old Testament History.

PERIOD IV. THE PERIOD OF JUDGES.

From the Death of Joshua to the Coronation of Saul. Judges; 1 Sam. 1-9; Ruth.

After a long period of peace and rest, Joshua called the tribes of Israel together at Shechem. He reviewed the wonderful dealings of God and made a covenant with the people to serve the Lord faithfully. Soon thereafter the great leader died at the age of one hundred and ten years. (Josh. 24.)

From the death of Joshua to the selection of a king, a period of three hundred years, each tribe acted independently. In this period Israel suffered many hardships from the oppressions of the sur-

rounding tribes. Much of their suffering during these centuries was due to their lapse into idolatry. In this time the Lord raised up judges who delivered the people in cases of extraordinary affliction: in all, fifteen judges were appointed.

The principal judges were:

1. **Othniel**, the first judge. He delivered the Israelites from the oppression of the Mesopotamians into whose power the Lord had permitted them to fall on account of their apostasy, and by whom they were dominated for eight years. (Judg. 3: 7-11.)

2. **Gideon**, the greatest of all judges. The Israelites "did evil in the sight of the Lord," and they were delivered "into the hand of Midian seven years." Gideon destroyed Baal's altar and grove; and twice he received special signs of his commission from God. From an army of 32,000 he selected 300 men and defeated the Midianites on Mount Gilboa. (Judg. 7.)

3. **Samson**, a Nazarite, a man of extraordinary strength. The Israelites were oppressed by the Philistines for one hundred years. Samson had been appointed to begin the liberation of Israel from the hand of the Philistines. He slew thousands of the oppressors but on account of his own sin he was captured and imprisoned. When he regained his strength he succeeded in destroying the lives of the lords of the Philistines in their Temple, but lost his own life. (Judg. 13: 24-16: 31.)

4. **Samuel**, the last and best of all the judges, a Nazarite. In his youth he was given over to the special service of Eli, the high-priest. During this service he received a direct commission from God. While Samson and other judges attempted an external improvement, Samuel directed his efforts to an internal reformation. After twenty years of silent labor he called the people together and admonished them to confess their sins and repent. Samuel's office was in part prophetic, and with him began the unbroken line of prophets down to the time of the captivity. (1 Sam. 1-7.)

REVIEW QUESTIONS.

Why is this period called the period of Judges?

How long did this period continue?

What was the office of a judge?

Name the principal judges.

Who were some of Israel's oppressors?
 Who was the first judge?
 Who was the greatest judge, and what did he accomplish?
 Who was Samson?
 Who was the last and best judge?
 What was the character of Samuel's reformation?
 How many judges were there in all?

OUTLINE.

O. T. Hist.

Per. IV.	Judg.	D. J. to C. S.	Ju.	I Sa. 1-9.	Ru.
1. Oth.	First Jud.			3. Sams.	Strong Jud.
2. Gid.	Greatest Jud.			4. Sam'l.	Best Jud.

STUDY VIII.

Old Testament History.

PERIOD V. THE PERIOD OF KINGS.

From the Coronation of Saul to the Captivity.

The beginning of this period was marked by the change from the rule of judges to the establishment of a monarchy. The disorganized condition of the tribes, the frequent religious apostasies, and the failure to overcome the power of their enemies seemed to indicate the need of a strong central government. This would have been unnecessary had the people obeyed the divine law. They demanded that Samuel give them a king such as the heathen nations around them possessed, and in accordance with the directions of God Samuel anointed Saul, the son of Kish, of the tribe of Benjamin. From that time Israel was under the rule of kings, a period of 500 years.

The chief characteristics of this period are:

1. **The United Kingdom.** B. C. 1095—B. C. 975. 1 Sam. 9 to 1 Ki. 11; 1 Chron. 10 to 2 Chron. 9.

During this period of unity three kings reigned:

(1) Saul, a man of remarkable strength and activity, of gigantic stature, and possessing a kind of beauty denoted by the word

“good”; he was moreover fitful and self-willed. During the early part of his reign he succeeded in delivering Israel from its oppressors; but because of his disobedience he was rejected by God. (1 Sam. 9-30.) Saul reigned about 40 years.



(2) David, the son of Jesse, and ancestor of Christ, was chosen by God to succeed Saul. His reign of forty years was marked by splendid achievements. He completed the conquest of Palestine by

noted for his pre-eminent wisdom and for building the Temple on Mount Moriah. His abundant riches resulted in luxury, and his foreign relations culminated in his toleration of idolatry which proved to be his downfall. (1 Ki. 2-11.)

2. The Two Kingdoms. B. C. 975—B. C. 721. 1 Ki. 12—2 Ki. 18; II Chron. 10-29. (Isa., Hos., Joe., Amo., Oba., Jon., Mic.)

Solomon's successor was Rehoboam his son. Because of the excessive taxes which he laid upon the people, ten tribes revolted and made Jeroboam the king of Israel. Thus the kingdom was divided: the ten tribes forming the kingdom of Israel, and the tribe of Judah, with a part of Benjamin, becoming the kingdom of Judah. Israel established its capitol first at Shechem and later at Samaria, and was ruled by nineteen kings. The kingdom of Judah had its capitol at Jerusalem, and was governed, during this period, by twelve kings and one queen. At the close of this period the kingdom of Israel came to an end with the fall of Samaria and the captivity into Assyria, B. C. 721. Elijah and Elisha were the great prophets of this period.

3. The Kingdom of Judah, B. C. 721—B. C. 587. II Ki, 21-25; II Chron. 33-36. (Jer., Lam., Nah., Hab., Zeph.)

After the captivity of Israel, Judah continued for a period of one hundred and thirty-five years, and was ruled in this time by seven kings. The kingdom of Judah was conquered by the Chaldeans under Nebuchadnezzar and carried into Babylon. B. C. 587.

On the map, page 15, locate Shechem, Samaria, Jerusalem. On page 8, learn the location of Assyria and Chaldea.

REVIEW QUESTIONS.

What seemed to indicate the need of a central government?

Why did the Israelites request a king?

How long did this period continue?

Name the three periods of kingly rule.

Who were the three kings in the united kingdom?

What was Saul's character?

What made David's reign successful?

Tell of Solomon's success and failure.

What were the two kingdoms?

- Why was the kingdom divided?
 How many tribes were there in each kingdom?
 When did the kingdom of Israel come to an end?
 How long did the kingdom of Judah continue alone?
 When and by whom was Judah captured?

OUTLINE.

O. T. Hist.

Per. V. Kings. C. S. to C.

1. Un. Ki. B. C. 1095-B. C. 975. Saul, David, Solomon.
2. Two Ki. B. C. 975-B. C. 721. Is. 19 Ki. Ju. 12 Ki. and 1 Qu.
3. Ki. of Ju. B. C. 721-B. C. 587. 7 Kings.

STUDY IX.

Old Testament History.

PERIOD VI. THE PERIOD OF FOREIGN RULERS.

From the Babylonian Captivity to the Birth of Christ.

From the final captivity of Judah B. C. 587, when the Jewish national life came to an end, the history of the "chosen people" is woven into that of other nations.

The *Assyrian* power which carried Israel into captivity was destroyed in B. C. 587 by the *Chaldean* which completed the captivity of Judah. The *Chaldean* supremacy continued fifty years, from B. C. 587 to the conquest of Babylon, B. C. 536, by the Persians under Cyrus.

The leading divisions of this period are:

1. **The Babylonian Captivity.** B. C. 587 to B. C. 536. (Ezekiel, Daniel.)

What is known as the "Seventy years captivity" included the time between B. C. 607, when Nebuchadnezzar effected a partial captivity, and B. C. 536 when the Jews were permitted to return to Jerusalem.

Israel never returned from the captivity, but having lost their religion, its people lost their identity as they mingled with the Gentiles.

During the time of their captivity, the Jews were granted many

civil and religious liberties; they were "captives but not prisoners." The Jewish Synagogue was instituted at this time.

2. The Return of the Jews. (Ezra, Nehemiah, Esther, Haggai, Zechariah, and Malachi.) Under the Persian Supremacy, B. C. 536, to B. C. 330, the Jews returned from exile. As in their captivity, so also in their restoration, the work was accomplished gradually:

(1) *The first return* under Zerubbabel, B. C. 536, when 42,360 Jews and 7,337 servants went up to Jerusalem. (Ezra 2: 64, 65.) Here the leaders built the altar and offered sacrifice. In the second year the foundations of the Temple were laid; and in B. C. 515 the Temple was completed and dedicated. (Ezra 6.)

(2) *The second return.* About 1,800 men with their families went to Jerusalem under Ezra in B. C. 457. (Ezra 8.)

(3) *The third return*, B. C. 445, under Nehemiah who was sent by the king to Jerusalem. It is not known how many made this journey. Nehemiah, with Ezra, accomplished many reforms, organized the priests, and restored the Temple worship.

3. The Judean Independence. In B. C. 330 the Persian Empire was overthrown by Alexander upon whose death ten years later, the great empire was divided and became four kingdoms: Macedonia, Thrace, Syria, and Egypt. Judea was ruled alternately by Syria and Egypt. About B. C. 170 the Jews, under Judas Maccabaeus, resisted the oppression of their Syrian king, and gained their independence which they maintained for about one hundred years.

4. The Roman Province. In B. C. 63 the Roman general, Pompey the Great, destroyed the walls of Jerusalem, and in B. C. 40 Herod the Great was declared King of Judea by the Roman Senate. Under his rule Christ, the true King of the Jews, was born.

REVIEW QUESTIONS.

What are the beginning and the end of this period?

What great power succeeded the Assyrian?

Name the four divisions of this period.

What was the "Seventy years captivity"?

What became of Israel?

What privileges were granted the Jews in captivity?

What nation ruled during the return of the Jews?

Who were the leaders of the returning parties?

Give the date of each return.

What was the Judean Independence?

When did Judea become a Roman province?

OUTLINE.

O. T. Hist.

Per. VI. For. Rul. Cap. to B. C.

- | | |
|--|---|
| 1. Bab. Cap. B. C. 587 to B. C. 536. | (2.) Ezra. B. C. 457. 1,800. |
| 2. Re. of Je. (1.) Zer. B. C. 536. 42,360. | (3.) Neh. B. C. 445. 3. Ju. Ind. B. C. 170. |
| | 4. Ro. Prov. |

STUDY X.

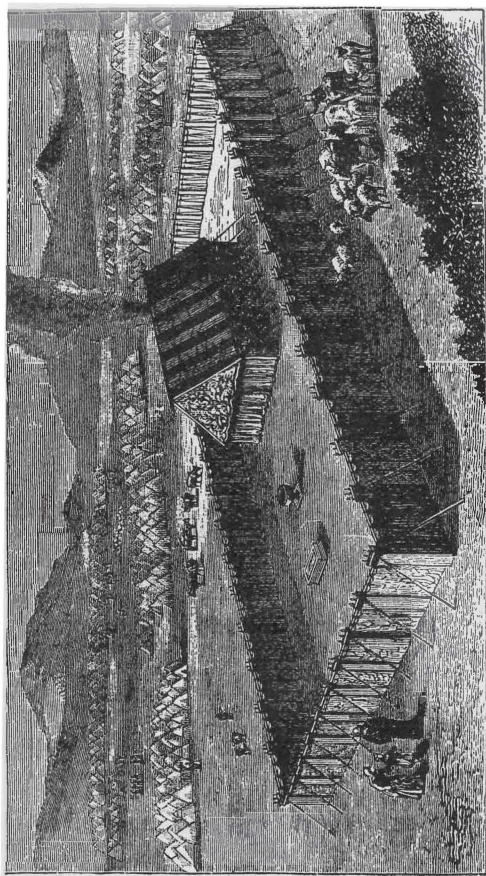
Institutions of Worship.

In the revelation of God through the religious life of the people of Israel we note the development of the idea of worship in the following institutions:

1. The Altar. The first altar mentioned in the Scriptures was that built by Noah when he left the ark. (Gen. 8:20.) Altars were originally made of earth or unhewn stone. (Ex. 20:24, 25). They were erected at first to mark certain places hallowed by divine manifestation. (Gen. 12:7; 33:20; Ex. 17:15); sometimes only as memorials, (Josh. 22:10, 22-29); but generally they were built for the offering of sacrifice. The Law of Moses gave directions for two altars—the Altar of Burnt-offering and the Altar of Incense.

2. The Tabernacle, which was made in the wilderness according to the command of God, (Ex. 25:8), and was moved from place to place under the direction of God as the Israelites made their journey through the wilderness. It stood at the west end of an enclosure called the "Court of the Tabernacle." This "Court" was one hundred and fifty feet long from the east to west, and seventy-five feet wide from north to south. Within the Court were also the *Altar of burnt-offering* (Ex. 27:1-8), and the *Brazen Laver* (Ex. 30:18-21.)

The Tabernacle was made of boards overlaid with gold, and was about forty-five feet long, fifteen feet wide, and fifteen feet high. It was divided into two apartments by a curtain suspended across the



General View of the Tabernacle.

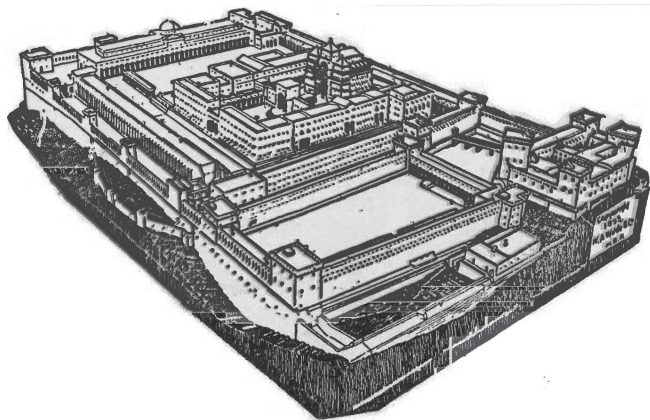
room from the top to the bottom. The front apartment, called the *Holy Place* was thirty feet long, and contained the *Golden Candle-*

stick, (Ex. 25: 31-40), the *Table of Shewbread*, (Ex. 25: 23-30), and the *Altar of Incense*, (Ex. 30: 1-6).

The other apartment, called the *Most Holy Place*, contained the Ark of the Covenant (Ex. 25: 10-22), within which were the two tables of stone. The lid of this chest was called the "Mercy Seat" above which the High Priest sprinkled the blood on the Day of Atonement. (Heb. 9: 7.)

3. The Temple.

(1) *Solomon's Temple*. The first Temple was built by Solomon about B. C. 1004 (II Chron. 5 and 6), and was destroyed by Nebuchadnezzar in B. C. 587. *U. P. 113: 1-2*



HEROD'S TEMPLE.

(2) *Zerubbabel's Temple* was built after the return from captivity, and was desecrated by Pompey, B. C. 63.

(3) *Herod's Temple*. The restoration of Zerubbabel's Temple was begun by Herod the Great about B. C. 20, and was destroyed by the Romans under Titus in A. D. 70.

4. *The Synagogue*, as we learned, arose during the captivity. As the Greek word signifies, it was a "congregation" of people. Later the word was used as the name of the *place* where a congregation

assembled. After the return from captivity the synagogues were continued as places of worship, and were found wherever the Jews dwelt: it is said that 1,500 were in Palestine alone. The plan of the Synagogue service furnished a model for the early Christian worship.

REVIEW QUESTIONS.

- What were the four Old Testament Institutions of worship?
- What were the purposes of the Altar?
- Where did the Tabernacle originate?
- What was the "Court of the Tabernacle"?
- What three things occupied the "Court"?
- What were the dimensions of the Tabernacle?
- What did the Holy Place contain?
- What was the Most Holy Place?
- Describe the Ark of the Covenant.
- Who were the builders of the three Temples?
- When were these Temples erected?
- What does the word "Synagogue" mean?
- Where did the Synagogue originate?
- What can you say of the number of Synagogues?

OUTLINE.

Ins. of Wor.

- | | |
|---|---|
| 1. Altar. Memorial. Burnt-
Off. Incense. | 3. Temple.
(1.) Sol. B. C. 1004.
(2.) Zer. Des. B. C. 63.
(3.) Her. Des. A. D. 70. |
| 2. Taber. Wilderness.
"Court." | |
| 4. Syn. Captivity. | |

STUDY XI.

Sacred Services.

The ministers of the Tabernacle and the Temple were the Levites and the Priests.

1. The Levites. The tribe of Levi was separated by God from all the other tribes as ministers in the services of the sanctuary. They

were not allowed to have any territorial possession in the allotment of the Promised Land; but, instead, they were to receive from the other tribes the tithes of the produce of the land. From this tribe the family of Aaron was taken and consecrated to the priesthood to which were assigned the most holy duties, and the nearest approach to God was granted. The rest of the tribe of Levi attended the less solemn duties.

2. The Priesthood. The office of Priest had its origin with the earliest times. The idea of Priesthood was connected with the consciousness of sin. Sacrifices were appointed directly after the fall of man. At first the priests were the fathers of the families, as Noah, Abraham, &c. (Gen. 8:20; 12:8.) The priests became the representatives of the people in "things pertaining unto God."

With the institution of the Ceremonial Economy God confined the Priesthood to the family of Aaron. The first born of the whole family, in succession, was made the High Priest.

The consecration of the priest to his office was attended with solemn and impressive ceremonies. (Ex. 29:1-35; Lev. 8:1-36.)

The duties of the priests were to superintend the services of the sanctuary and to offer the sacrifices: all the ministries of the Holy Place belonged to them. The High Priest alone entered the Most Holy Place when, once a year, on the Day of Atonement, he offered sacrifice for all the people. The whole Aaronic priesthood was a ceremonial institution typifying the mediatorial character of Christ. (Heb. 5 to 10.)

3. Sacrifices. The sacrifices which required the blood of animals were of four kinds:

(1) Burnt-Offerings. These had reference to the *general* sinfulness of those who presented them, and expressed a constant need of forgiveness. (Lev. 1.)

(2) Sin-Offerings. These were presented as an acknowledgment of *particular* sins, and signified a desire for reconciliation with God. (Lev. 4.)

(3) Trespass-Offerings. These were closely connected with the sin-offerings. They were presented for *special* transgressions against God or man, but had reference to the *consequence* rather than to the *guilt* of the offence. (Lev. 5:15-19; 6:1-7.)

(4) Peace-Offerings. These were presented in gratitude for

special mercy received or represented a desire for special mercy. (Lev. 7: 11-20.)

4. Sacred Offerings. Besides the offerings just named, there were other sacrifices and offerings which did not require the life of animals:

(1) Meat-Offerings, (Meal-offerings) in which a free-will offering of the best gifts was made as a thankful homage to God. (Lev. 2: 1-3.)

(2) First-Fruits. The first fruits of the land were given to God and consecrated for the use of His ministers, the priests. (Num. 18: 11-13.)

(3) Tithes. A tenth part of all the produce of the soil was consecrated to the support of the Jewish religion. These tithes were assigned for the maintenance of the Levites. (Num. 18: 21-32; Heb. 7: 5, 8, 9.)

REVIEW QUESTIONS.

Who were the ministers of the Tabernacle and the Temple?

Who were the Levites and what were their duties?

What was the origin of the Priesthood?

Who was the High Priest?

What were the duties of the Priests?

What exclusive duty belonged to the High Priest?

Of what was the Aaronic Priesthood a type?

➤ What were the four animal sacrifices, and what did they express?

What were the sacred offerings?

How was the Jewish religion supported?

OUTLINE.

Sac. Ser.

1. Levites.

2. Priesthood.

3. Sacrifices.

(1.) B-Off.: Gen'l sinful-
ness.

(2.) S-Off.: Part. sins.

(3.) T-Off.: Spec. trans.

(4.) P-Off.: Gratitude.

4. Sac. Off.

(1.) M-Off.: Free-will.

(2.) F-Fru.: First fruits.

(3.) Ti.: Tenth.

STUDY XII.

Sacred Occasions.

As the Jews regarded certain *places* more holy than others, so they likewise considered certain days and seasons as especially sacred, and distinguished them by particular religious celebrations.

1. The Weekly Sabbath. The Sabbath Day (Rest) was instituted long before the Jewish ceremonial system was created. The seventh day was sanctified before our first parents sinned, and was to be observed as a memorial of God's goodness and power.

The first mention of a weekly Sabbath was in connection with the double portion of manna. (Ex. 16: 22-30.) At Mt. Sinai Moses received a direct command from God to keep the Sabbath day holy. (Ex. 20: 8-11.)

2. The Monthly Feast. The first day of each month was celebrated with religious services. (Num. 10: 10; II Ki. 4: 23; Amos 8: 5.)

3. The Yearly Festivals. Of these there were seven:

(1) The Feast of Passover. This was celebrated in the spring of the year, April, and commemorated the exodus from Egypt. (Ex. 12: 1-51.)

(2) The Feast of Pentecost. This feast was celebrated at the close of harvest as a festival of thanksgiving. It was observed at the end of seven weeks from the Passover, and for this reason was called also the Feast of Weeks. (Lev. 23: 15-20; Num. 28: 26-31.)

(3) The Feast of Trumpets. This marked the New Year's Day of the Jewish civil year, Oct. 1st, and was celebrated by the "blowing of trumpets" and by special sacrifice in addition to the regular monthly offerings. (Lev. 23: 23-25; Num. 29: 1-6.)

(4) The Day of Atonement. This was the most important and solemn feast of the year. It was celebrated in the fall, Oct. 10. On this Day the High Priest entered the Most Holy Place, and made atonement for the sins of the people. (Lev. 16: 1-34; 23: 27-32.)

(5) The Feast of Tabernacles. This feast commemorated the life in the Wilderness. It was held in the fall and lasted a week. (Lev. 23: 34-43; Deut. 16: 13-15.)

(6) The Feast of Dedication. This was held Dec. 25th and com-

memorated the dedication of the Temple. It was instituted by Judas Maccabeus about 160 years before Christ. (Jno. 10: 22.)

(7) The Feast of Purim was instituted to commemorate the deliverance of the Jews by Esther. (Esth. 9: 17-32.)

4. The Sabbatical Year. Every seventh year was a year of rest for the land. No seed was to be sown, and no harvest reaped: whatever grew without culture was public property. (Lev. 25: 2-7). Provision was made for this year by special blessings from God during the sixth year. (Lev. 25: 20-22.)

5. The Year of Jubilee. Every seventh Sabbatical year, or once in fifty years, beginning with the Day of Atonement, the Jews were required, in addition to the observance of the year of rest, to return all property to the original owners and to give freedom to slaves. It was a year of general restitution. (Lev. 25: 8-55.)

REVIEW QUESTIONS.

What was the weekly Sabbath?

What feast was observed monthly?

What were the seven yearly Festivals? < ~~What were the seven yearly Festivals?~~

What did the Passover commemorate?

What was the feast of Pentecost?

How was the Jewish New Year Day celebrated?

For what was the Day of Atonement noted?

What did the feast of Tabernacles commemorate?

What was the feast of Dedication?

Why was the feast of Purim instituted?

What was the Sabbatical Year?

When did the Year of Jubilee begin?

What were the requirements of the Year of Jubilee?

OUTLINE.

Sac. Occ.

- | | |
|----------------------|-----------------------------|
| 1. Week: Sabbath. | (4.) D. Aton. |
| 2. Month: First day. | (5.) Taber. |
| 3. Year: Festivals: | (6.) Ded. |
| (1.) Pass. | (7.) Pur. |
| (2.) Pent. | 4. Sab. Year: Seventh year. |
| (3.) Trum. | 5. Jubilee: Fifty years. |

PART TWO.
The New Testament.

STUDY XIII.

New Testament History.

In the four thousand years of Old Testament history the two elements of the human race, the Jewish and the Gentile, had accomplished their tasks in preparing the world for the completion of God's plan of salvation.

Judaism gave to the world the doctrine of the only true God, the Creator of the world, the Holy and Righteous Father. The discipline of the years of captivity served to strengthen and purify the Jews' faith in God and thereby freed them from idolatry.

Heathenism furnished a universal empire—the Roman, and one common means of communication, the Greek language. Moreover many of the heathen adopted the faith of the Jews.

Under these propitious conditions God "in the fulness of time sent forth His Son."

The New Testament History is the record of the ministry of Christ and the institution and extension of His Church, and covers a period of about seventy-five years.

PART I. THE MINISTRY OF CHRIST.

The history of Christ's ministry may be divided into these six periods:

1. The Period of Preparation.
2. The Judean Ministry.
3. The Early Galilean Ministry.
4. The Later Galilean Ministry.
5. The Perean Ministry.
6. The Passion and the Resurrection.

PERIOD I. THE PERIOD OF PREPARATION.

From the Nativity to the First Miracle.

This period covers about thirty years of Christ's life. Previous to His birth were the angelic annunciations: (1) To Zacharias, the father of John the Baptist (Lu. 1: 5-25); (2) To Mary and Joseph concerning the advent of Jesus (Lu. 1: 26-38; Matt. 1: 18-25).

The leading events of this period are:

1. The Birth. In fulfilment of Old Testament prophecy (Mic. 5: 2), Jesus was born in Bethlehem, about five miles south of Jerusalem (Matt. 2: 1). Joseph and Mary were residents of Nazareth in Galilee, but went to Bethlehem to meet the conditions of Herod's decree (Lu. 2: 1-7).

*[Lu. 2: 8-38; Matt. 2: 1-23.]

2. The Home Life. On the return from Egypt with His parents Jesus came to Nazareth where the greater part of His life was spent. Here He was carefully and thoroughly trained according to the Jewish custom. (Lu. 2: 39, 40.)

3. The Visit to the Temple. When Jesus was twelve years of age He became a "Son of the Law," and was bound to observe the Jewish law regarding the feasts, and, accordingly, He went "up to Jerusalem" to the Feast of the Passover. While there He entered into the theological discussions of the Rabbis in the Temple, and manifested a remarkable familiarity with the teachings of the Bible. (Lu. 2: 41-50.) After the experiences connected with this visit to Jerusalem, He returned to Nazareth where He spent eighteen years more. (Lu. 2: 51, 52.) Of these years the Gospels furnish no record.

[Matt. 3: 1-12.]

4. The Baptism. When Jesus was about thirty years of age He appeared on the bank of the Jordan river, and, with many others, was baptized by John, His Forerunner who was teaching and baptizing. An important feature connected with Christ's baptism was the descent of the Holy Spirit and the attestation of His divine Sonship. (Matt. 3: 13-17.)

5. The Temptation. After the baptism Jesus withdrew into the wilderness near Jericho, and was tempted by Satan. He resisted the tempter by appealing to the true standards of life and glory and power as revealed to Him in the word of God. (Lu. 4: 1-13.)

6. John's Testimony. Following the temptation Jesus appeared again at the Jordan, and John pointed Him out as the world's Redeemer: first to a deputation of Priests and Levites from Jerusalem, and then to some of His own disciples. (Jno. 1: 19-34.)

Gathering about Him a few followers, Jesus began His work, and

at Cana of Galilee gave the first demonstration of His divine power in the miraculous supply of wine. (Jno. 1:35—2:11.)

On the map, page 33, study the position of each of the five Prov-



inces of Palestine. Locate Bethlehem, Jerusalem, Nazareth, the Wilderness, and Cana.

*(For the events between those given here, read the bracket references in order.)

REVIEW QUESTIONS.

What had Judaism given to the world in preparation for the coming of the Redeemer?

What had heathenism furnished?

Of what is the New Testament History the record?

What are the six periods of Christ's ministry?

What are the beginning and end of the period of Preparation?

What annunciations had been made and to whom?

Where was Jesus born?

What can you say of Jesus' home-life?

What important event occurred when Jesus was twelve years of age?

What important feature attended Christ's baptism?

What were the three temptations?

How did Christ overcome the temptations?

What was John's testimony and to whom given?

What was Christ's first miracle?

Name the five Provinces of Palestine?

Where was Bethlehem? Jerusalem?

In what province was Nazareth?

How far from Jerusalem was Nazareth?

Locate the Wilderness?

Where was Cana?

OUTLINE.

N. T. Hist.

Part I. Ministry of Christ.

Part II. Mission of Church.

Min. of Chr.

Per. I. Prep. Na. to Fi. Mi. 30 Yrs.

1. Birth.

3. Vis. to Tem.

5. Temp.

2. Home life.

4. Bapt.

6. Jo. Test.

STUDY XIV.

New Testament History.

PART I. THE MINISTRY OF CHRIST.

PERIOD II. THE JUDEAN MINISTRY.

From the Appearance in Jerusalem to the Return to Galilee. About 8 months.

This period was spent chiefly in Judea. After the miracle at Cana Jesus visited Capernaum. (Jno. 2: 12.) From Capernaum He returned to Jerusalem to attend the Feast of the Passover. The leading events of this period are:

1. The First Cleansing of the Temple. When Jesus entered the Temple He found it profaned by the "money changers" who had exceeded their privilege by entering into the "sacred precincts." This practice disturbed the worship, and Jesus displayed His authority by driving out the traders, thereby exciting the indignation of the Jews. While in Jerusalem Jesus performed miracles, and "many believed on His name." (Jno. 2: 13-25.)

2. The Discourse with Nicodemus. Doubtless one of the results of Jesus' miracles was the visit of Nicodemus by night. This gave Jesus an opportunity to declare the principles of the kingdom which He purposed to establish. (Jno. 3: 1-21.)

3. John's Testimony at Ænon. When the disciples of John suggested that Jesus was becoming more popular than he, and was gaining many disciples, John showed the greatness of his spirit in his testimony concerning the supreme significance of Christ's work. (Jno. 3: 22-36.)

4. The Gospel in Sychar. After a brief sojourn in Judea Jesus withdraws, probably because His popularity with the people was beginning to incite the enmity of the Pharisees. He had given the leaders of Jerusalem the first opportunity of accepting His Gospel, and they had rejected it. On His way to Galilee He passed through Samaria, and, at Jacob's well at Sychar, He revealed to an idolatrous woman the principles of His kingdom and His own character. As a result of this woman's new faith "many of the Samaritans believed on Him." (Jno. 4: 1-42.)

Passing through Samaria Jesus again came into Galilee where the greatest and most eventful period of His ministry was spent.

On the map, page 33, locate Capernaum, Ænon, and Sychar.

REVIEW QUESTIONS.

Where did Jesus go after the miracle at Cana?
 From Capernaum where did Jesus go?
 What are the four leading events of this period?
 How did Jesus show His authority at Jerusalem?
 What was the result of His miracles in Jerusalem?
 Describe the visit of Nicodemus.
 What was John's testimony at Ænon?
 Give an account of Christ's discourse with the woman at Sychar.
 Why did Jesus return to Galilee?
 Where was Capernaum?
 Locate Ænon and Sychar?

OUTLINE.

N. T. Hist. Min. of Chr.

Per. II. Jud. Min. A. J. to R. G. 8 Mos.

I. Fi. Cl. of Temp.

2. Dis. Nic.

4. Go. in Sy.

3. Jo. Test. Æn.

STUDY XV.

New Testament History.

PART I. THE MINISTRY OF CHRIST.

PERIOD III. THE EARLY GALILEAN MINISTRY.

From the Return to Galilee to the Death of John the Baptist.

We learned in the preceding study that Jesus withdrew from Judea because of the failure of His own people to appreciate His claims. An additional reason is found in the imprisonment of John the Baptist, and the precaution of Jesus in leaving the scenes of John's ministry. (Matt. 4: 12 with Matt. 14: 3-5.) In contrast with His reception in Judea, "the Galileans received Him." (Jno. 4: 43-45.)

Coming first to Cana He healed the nobleman's son (Jno. 4: 46-54), and from thence He entered Nazareth where the Jews rejected

Him, (Lu. 4: 16-30). Leaving Nazareth He came to Capernaum and from this city as His headquarters He made several tours of Galilee.

Before entering upon these tours He proceeded to organize His work by enlisting the disciples whom He had previously called (Lu. 5: 1-11; Jno. 1: 35-42), and to establish His claim by performing miracles. (Mk. 1: 21-34.)

1. The First Preaching Tour. Leaving Capernaum He made an extensive tour of Galilee healing the sick and preaching the Gospel of His kingdom. (Lu. 4: 42-44; 5: 12-16.)

2. The Hostility of the Scribes and Pharisees. Christ returned from His tour, and, as He taught and healed in and about Capernaum, the leaders of the Jews became enraged at His apparent violation of the cherished interpretations of their Law and traditions, and even sought to kill Him. (Lu. 5: 17-6: 11; Jno. Chap.5.)

3. The Choosing of the Twelve. In order to facilitate and extend His work Christ called to His assistance twelve men whom He commissioned and empowered to preach, to heal the sick, and to cast out devils. (Lu. 6: 12-19.)

4. The Sermon on the Mount. Following the appointment of the twelve, Jesus expounded the principle which should govern the new kingdom: the law of love. (Matt. 5: 1-8: 1.)

5. The Second Preaching Tour. Leaving Capernaum for a second tour through Galilee, Jesus entered many towns and villages teaching and healing. (Lu. 7: 1-50.) Toward the end of this tour He was accompanied, in addition to the twelve, by certain women whom He had healed, and who probably contributed of their wealth to the support of the workers. (Lu. 8: 1-3.) On His return to Capernaum He spent a day in teaching (Matt. 12: 22-13: 53) and another day in performing miracles. (Lu. 8: 22-56.)

6. The Third Preaching Tour. Starting from Capernaum Jesus came again to Nazareth, and a second time He was rejected. (Matt. 13: 54-58.) With the hostility of the Jews growing, and the desire to meet a pressing need Jesus sent out the Twelve two by two with definite instructions. (Matt. 9: 36-11: 1.) When the disciples returned they reported all they had done and, in addition, that Herod had killed John the Baptist. (Mark 6: 14-29.) On hearing this

Jesus left Galilee for a while and went to Bethsaida on the east side of the Jordan. (Matt. 14: 13; Lu. 9: 10.)

On the map, page 33, locate Nain and Bethsaida.

REVIEW QUESTIONS.

What is the extent of this period?

Give two reasons why Jesus left Judea.

Why did the Jews at Nazareth reject Jesus?

What are the six principal events of this period?

Describe some of the work of the First Tour in Galilee.

How did the Scribes and Pharisees show their hostility?

How many Apostles did Jesus choose?

What was the Sermon on the Mount?

Name some of the events of the Second Tour.

How were the Twelve sent out on the Third Tour? Why?

What crisis in Jesus Ministry appeared at that time?

Where did Jesus go?

Locate on the map the towns Nain and Bethsaida.

OUTLINE.

N. T. Hist. Min. of Chr.

Per. III. E. G. M. R. G. to D. Jo.

1. Fi. Pre. To.

3. Cho. Twel.

5. Sec. Pre. To.

2. Ho. Scr. Pha.

4. Ser. Mt.

6. Thi. Pre. To.

STUDY XVI.

New Testament History.

PART I. THE MINISTRY OF CHRIST.

PERIOD IV. THE LATER GALILEAN MINISTRY.

From the Feeding of the Five Thousand to the Departure from Galilee.

This period is the continuation of Christ's ministry in Galilee and includes several journeys into the north and a visit to Jerusalem.

During this time Christ gathered His immediate followers more closely about Him and instructed them in the deeper meanings of spiritual things.

The leading events are:

1. The Feeding of the Five Thousand. When Christ left Capernaum on the return of the Twelve from their tour, He crossed over the Sea of Galilee into the territory of Philip. Here He was met by a multitude of people who were anxious to see and hear Him. One of the greatest miracles was performed here in the miraculous feeding of more than five thousand, and Christ's popularity reached its height. The enthusiastic crowds were eager to proclaim Him king, but He dismissed them and withdrew "into a mountain to pray." (Mk. 6: 30-46.) During the night following this miracle Jesus came to the relief of His disciples in the storm on the Sea. (Mk. 6: 47-56.)

[Jno. 6: 22-71; Mk. 7: 1-23.]

2. The First Northern Journey. In order to avoid publicity Jesus retired with the disciples from the Jewish territory and came into the region of Tyre and Sidon. Here He healed the daughter of a Syrophenician woman, thus showing His attitude toward the Gentile world. (Mk. 7: 24-30.) Passing through Decapolis where He healed many, (Matt. 15: 29-31), He returned to the sea of Galilee and taught, and performed miracles. (Mk. 8: 1-26.)

3. The Second Northern Journey. Again Jesus and the disciples withdrew from Galilee, this time going to Cæsarea-Philippi. Here Peter made a remarkable confession of the divine Sonship of Christ which testimony, Christ declared, should become the foundation of His Church. (Mk. 8: 27-30.) On this journey Christ foretells His death and resurrection (Mk. 8: 31-9: 1; 9: 30-32); and His glory is revealed on the Mount of Transfiguration, probably Mount Hermon. (Mk. 9: 2-13.) Coming down from the Mount Christ healed the demoniac boy. (Mk. 9: 14-29.) When He returned to Capernaum He paid the half-shekel Temple tax (Matt. 17: 24-27) and delivered an address on Humility and Forgiveness. (Matt. Chap. 18.)

4. The Visit to Jerusalem. In the fall of the year Jesus went up to Jerusalem to the Feast of Tabernacles. Here He delivered several discourses, (Jno. 7: 1-52; 8: 12-59), and forgave a sinful woman

her sin, (Jno. 7: 53-8: 11). He returned again to Galilee, but soon after took His final departure and "steadfastly set His face to go to Jerusalem." (Lu. 9: 51-62.)

On the map, page 33, locate the Province of Phœnicia; the cities of Tyre, Sidon, and Cæsarea-Philippi; and Mount Hermon.

REVIEW QUESTIONS.

Between what events does the Later Galilean Ministry occur?
 What are the leading events of this period?
 Describe the miracle of feeding the five thousand?
 What effect did this miracle produce upon the people?
 Where was the first northern journey?
 What important miracle was performed on this journey?
 To what place did Jesus go on the second northern journey?
 What two important events of this journey are recorded?
 Tell about the visit to Jerusalem.
 What two prominent cities were located in Phœnicia?
 Where was Cæsarea-Philippi?
 Locate Mount Hermon.

OUTLINE.

N. T. Hist. Min. of Chr.

Per. IV. L. G. M. F. F. T. to D. G.

1. Fee. Fi. Th.

2. Fi. No. Jo.

4. Vi. to Jer.

3. Se. No. Jo.

STUDY XVII.

New Testament History.

PART I. THE MINISTRY OF CHRIST.

PERIOD V. THE PEREAN MINISTRY.

From the Mission of the Seventy to the Anointing by Mary.

Leaving Galilee for the last time Jesus began the journey which He knew would terminate at Calvary, but the time was not yet at

hand for the crisis. The work in Galilee was done, but there still remained much to do elsewhere: the Twelve had need of more training, and much remained to be said concerning the kingdom. Jesus crossed the Jordan into Perea, and for about six months continued His busy ministry of teaching and healing before the final entrance into Jerusalem.

The principal events of this period are:

1. The Mission of the Seventy. Because of the immediate need of extended evangelism, Jesus sent out seventy disciples, in addition to the Twelve, with the same definite instructions, and for the purpose of preparing the way for Him. (Lu. 10: 1-24.)

[Lu. 10: 25-42; Jno. 9 and 10; Lu. 11: 1-13.]

2. Woes against Pharisaism. On the occasion of a visit to the house of a Pharisee, Jesus was criticised for an omission of formality, and He used this opportunity to expose the hypocrisy of the Pharisees. (Lu. 11: 37-54 and Lu. Chap. 12.)

[Lu. 13 and 14.]

3. The Parables of Grace and Warning. When the Pharisees and scribes murmured and complained against His attitude toward sinners, Jesus again rebuked their pride by declaring the three great parables of grace and the two of warning. (Lu. 15 and 16.)

[Lu. 17: 1-10.]

4. The Raising of Lazarus. Next to His own resurrection, the greatest miracle of Christ's was the raising of Lazarus from the dead. "The effects of this miracle were threefold: first, to strengthen the faith of the believers in Christ; second, to cause many Jews to believe on Him; third, to cause the high priests and Pharisees to determine to put Christ to death"—*Sell*. (Jno. 11: 1-53). As a precaution Jesus withdrew with His disciples to Ephraim. (Jno. 11: 54).

[Lu. 17: 11-19: 28.]

5. The Anointing by Mary. From Jericho, where He visited and blessed Zacchæus, Jesus came to Bethany. At a supper in the house of "Simon the leper," Mary, the sister of Lazarus, gave expression of her deep love for Christ by anointing His head and feet with a costly ointment. This took place on Saturday the day before the triumphal entry into Jerusalem. From this time the rulers of the

Jews sought every means to put Jesus and also Lazarus to death. (Jno. 11: 55-12: 11.)

On the map, page 33, locate the province of Perea, and the towns, Bethany and Ephraim.

REVIEW QUESTIONS.

- What is the extent of this period?
- What was Jesus' objective point when He left Galilee?
- Name the leading events of this period.
- What was the mission of the Seventy?
- What woes did Jesus pronounce against the Pharisees?
- What were the three parables of grace?
- What was the occasion of their utterance?
- What were the effects of the raising of Lazarus?
- Describe the anointing of Jesus by Mary.
- Where was the province of Perea?
- Locate Bethany and Ephraim.

OUTLINE.

N. T. Hist. Min. of Chr.

Per. V. Per. Min. M. S. to A. M.

- | | | |
|---------------|----------------------|---------------|
| 1. Mi. of Se. | 3. Par. Gr. and War. | 5. An. by Ma. |
| 2. Wo. Phar. | 4. Ra. Laz. | |

STUDY XVIII.

New Testament History.

PART I. THE MINISTRY OF CHRIST.

PERIOD VI. THE PASSION WEEK AND RESURRECTION.

From the Triumphal Entry into Jerusalem to the Ascension.

This period presents the final appeal of Jesus to the Jews, His closing conversations with the disciples, His suffering, and His triumph.

1. The Passion Week. This embraces the events of six days from Sunday morning to Friday morning. All the events occurred in or

near Jerusalem. "On each morning Jesus went from Bethany where He spent the night with His friends, the household of Mary and Martha; and on each evening except the last (Thursday) He returned to Bethany."—*Hurlbut*. The events of this week may be noted day by day:

(1) Sunday, the day of triumph when Jesus entered Jerusalem and was received with enthusiasm. "It was a Messianic demonstration such as He had formerly avoided."—*Stalker*. (Matt. 21: 1-11.)

(2) Monday, the day of authority. On the way to Jerusalem Jesus cursed the fig tree (Mk. 11: 12-14), and on entering the Temple He drove out the traders. (Mk. 11: 15-19.)

(3) Tuesday, the day of teaching. This was the last day that Jesus spent in the Temple, and here He defeated the Jewish leaders in debate. On this day Judas entered into a conspiracy with the chief priests against Jesus. (Lu. 20 to 22: 6; Jno. 12: 20-50.)

(4) Wednesday, the day of retirement. No record is given in the Gospels for this day.

(5) Thursday, the day of sadness. Jesus spent this day with His disciples. He delivered His farewell addresses, offered His intercessory prayer, and instituted the Lord's supper. (Jno. 13 to 17.)

(6) Friday, the day of suffering. The last day began with the agony of Jesus in the garden of Gethsemane, Thursday night, and ended with Jesus in the tomb in the garden of Joseph of Arimathea, Friday afternoon. (Lu. 22: 39-23: 56; Matt. 27: 62-66.)

2. The Resurrection. Early Sunday morning Jesus came forth from the tomb, and for forty days lived again on earth revealing Himself to His disciples thus confirming their faith in Him. The appearances of Jesus are recorded as follows:

1. To Mary Magdalene. (Mk. 16: 9, 10.)
2. To the women. (Matt. 28: 5-10.)
3. To Simon Peter. (Lu. 24: 34.)
4. To the two disciples on the way to Emmaus. (Lu. 24: 13-31.)
5. To the ten disciples. (Jno. 20: 19-23.)
6. To the eleven disciples. (Jno. 20: 24-29.)
7. To seven disciples at the Sea of Galilee. (Jno. 21: 1-24.)
8. To eleven disciples on a mountain in Galilee. (Mk. 16: 14-18.)
9. To five hundred at once. (I Cor. 15: 6.)

10. To James. (I Cor. 15:7.)
11. At the ascension. (Mk. 16:19-20; Acts 1:9-12.)
12. To Paul. (I Cor. 15:8.)

REVIEW QUESTIONS.

- How long was this period?
 What does this period present?
 Where did the events of the Passion Week occur?
 Describe the triumphal entry into Jerusalem.
 What events occurred on Monday?
 What was Tuesday noted for?
 How, do you suppose, did Jesus spend Wednesday?
 Name the important transactions of Thursday.
 When was Jesus crucified?
 Tell the story of the resurrection.
 How many appearances are recorded of Jesus after the resurrection?
 Name the appearances of Jesus.

OUTLINE.

N. T. Hist. Min. of Chr.

Per. VI. P. W. R. T. E. to A.

1. Pas. We.: S. M. T. W. T. F.

2. Res.: 12 appearances.

STUDY XIX.

New Testament History.

PART II. THE MISSION OF THE CHURCH.

PERIOD I. THE CHURCH AT HOME.

From the Ascension of Christ to the Death of Stephen.

The second part of New Testament History contains the account of the founding and the extension of the Christian Church. It is divided into two periods, the events of which are recorded in the book of Acts and the Epistles:

1. **The Church at Home, Acts 1 to 7.**

2. The Church Extended, Acts 8 to 28.

Before His ascension the Lord presented to His disciples the "program" of the movement by which His kingdom was to be established in the world. This "program," recorded in Acts 1:8, was that *The disciples endued with the Spirit of God were to begin at Jerusalem and evangelize the world by a campaign of testimony.* (Acts 1: 1-14.)

The leading events of the first period are:

1. The Baptism of the Holy Spirit. In obedience to the Lord's command (Acts 1:4) the disciples gathered in Jerusalem to await the fulfilment of the promise, and, on the day of Pentecost, the Holy Spirit came upon them and endued them with power. The Holy Spirit was not now for the first time bestowed upon men (Lu. 1: 15, 41, 67), but He came on the day of Pentecost in "abundance and power thus characterizing the Gospel times as the dispensation of the Spirit." (Acts 2: 1-13.) This baptism of the Spirit was followed by Peter's sermon which led to the conversion of three thousand souls. (Acts 2: 14-47.)

2. The Imprisonment of Peter and John. The enduement of the Spirit enabled the disciples not only to testify, but also to perform miracles, and Peter and John healed a lame man at the Temple. This miracle attracted large crowds, and Peter took the occasion to deliver a sermon on repentance, and he and John were imprisoned. (Acts 3: 1-4: 31.)

3. The Unity of the Church. The primitive church grew rapidly under the testimony of the disciples, and the multitudes that came together were of "one heart and soul." This unity of purpose resulted in the community of possessions. (Acts 4: 32-37.)

[Acts 5.]

4. The Appointment of Seven Deacons. With the extensive growth of the church new conditions arose. Some of the Greek converts called the attention of the Jews to an oversight in supplying the needs of the people. The apostles then created a new order of service by appointing seven well-qualified men to assume this responsibility. This new order was perhaps significant of a more extensive plan of church work, since these seven men were Greeks. (Acts 6: 1-7.) *Bosworth.*

5. The First Christian Martyr. In exercising the gift of the Spirit by miracles, one of the seven deacons, Stephen, was arrested by some of the Roman Jews and brought before the Sanhedrin. Here, in answer to the charge of blasphemy, Stephen presented arguments for the truth that Jesus was the promised Messiah. This so angered the Jews that they stoned him to death, the first of the "glorious army of martyrs." (Acts 6:8-7:60.)

REVIEW QUESTIONS.

What is the subject of the second part of New Testament History?
 Into what two periods is this part divided?
 In what chapters of the book of Acts is each period recorded?
 What are the leading events of the first period?
 What was the Lord's "program"?
 When was the baptism of the Holy Spirit?
 What was this baptism of the Spirit?
 What evidence of the Spirit's personality is found in Acts 5:3?
 What led to the imprisonment of Peter and John?
 What characterized the Unity of the church?
 What new order of church management was created, and why?
 Who was the first Christian martyr?

OUTLINE.

N. T. Hist. Mis. of Chu.

Per. I. C. H. A. C. to D. S. Acts 1-7.		
1. B. of H. S.	3. Un. Ch.	5. Fi. Ch. Ma.
2. Im. P. J.	4. Ap. S. D.	

STUDY XX.

New Testament History.

PART II. THE MISSION OF THE CHURCH.

PERIOD II. THE CHURCH EXTENDED.

From the death of Stephen to the Imprisonment of Paul.

This period embraces the history of the church from the death of Stephen, when the disciples were scattered from Jerusalem into Gen-

tile territory, to the work of Paul and his associates in distant lands, and the death of the great apostle. It typifies the modern missionary church in its Home and Foreign missionary operations.



PAUL'S FIRST MISSIONARY JOURNEY

1. The Church Scattered Abroad. The means taken to suppress the work of the disciples were destined in the providence of God to enlarge it. (Acts 8: 1-4.) We note the progress of that extension:

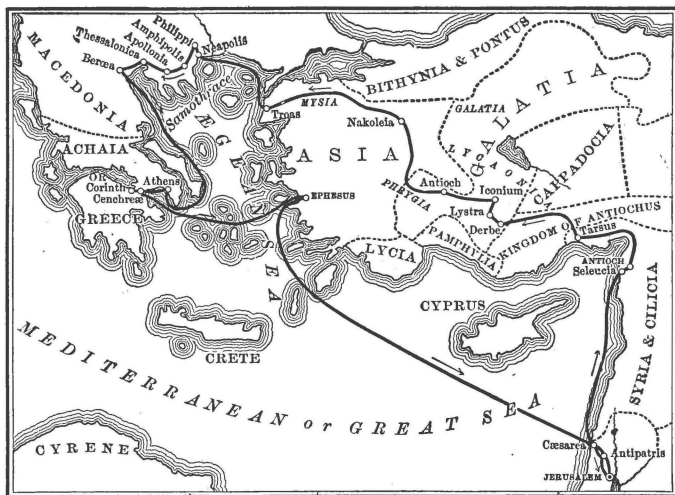
(1) In Samaria. Philip, one of the seven deacons, went to Samaria and became the first missionary outside the boundaries of Judaism. (Acts 8: 5-25.) Through Philip's efforts the Gospel was taken into Africa by the converted eunuch. (Acts 8: 26-40.)

(2) In Damascus. By the remarkable conversion of Saul the persecutor (Acts 9: 1-19) the Gospel was preached in Damascus, Syria, and in Arabia. (Acts 9: 20-31; Gal. 1: 17, 18.)

The conversion of Saul marked a new epoch in the church. Jesus personally appeared to Saul, and appointed him to be the apostle to the non-Jewish world. (Acts 9: 15.)

(3) In Lydda, Joppa, and Cæsarea. Peter's work in Lydda and Joppa was specially noted by his power to heal the sick and raise the dead. (Acts 9: 32-43.)

At Cæsarea Peter had a vision in which he was convinced that the Gospel was intended for the Gentiles as well as for the Jews. (Acts 10: 1-11: 18).



PAUL'S SECOND MISSIONARY JOURNEY

(4) In Antioch. In the persecution that followed Stephen's death some of the converts went to Antioch in Syria, and won many believers. When the work was reported at Jerusalem the church sent Barnabas to investigate. He found the mission prosperous, and sent for Saul, and they continued there a year. (Acts 11: 19-30.)

[Acts 12.]

2. The Labors of Paul. With the church fairly established outside of Jewish territory, Paul began his mission into the remote Gentile world.

(1) The First Journey was made with Barnabas, and was begun at Antioch, and extended to the island of Cyprus and the southern

regions of Asia Minor. After the return to Antioch, Paul went to Jerusalem to attend a council over a controversy regarding the admission into the church of Gentile converts without observing the strictly Jewish rites. The council decided in favor of the Gentiles. (Acts 13: 1-15: 35.)

(2) The Second Journey was taken with Silas, and included a visit to the churches organized on the first journey, and an extended tour of the cities in Macedonia and Greece. (Acts 15: 36-18: 22.)

[1 Thess. 2 Thess. Gal.]



PAUL'S THIRD MISSIONARY JOURNEY

(3) The Third Journey. On this journey Paul revisited the churches in Asia Minor, and, after a sojourn of three years at Ephesus, made a tour of the European churches of his second journey, and returned to Jerusalem. (Acts 18: 23-21: 16.)

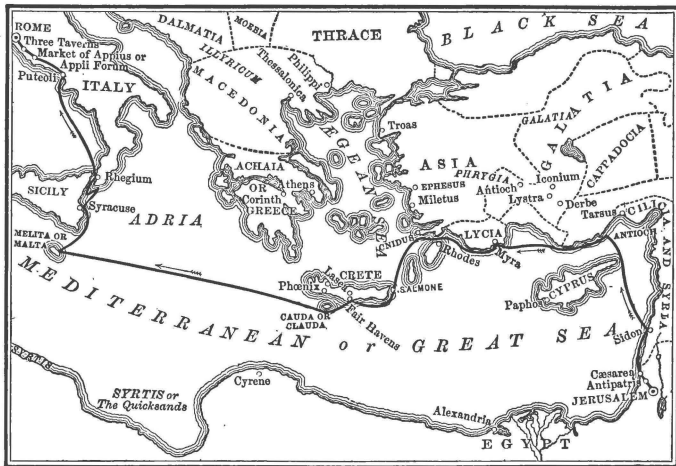
[1 Cor. 2 Cor. Rom.]

(4) The Last Years of Paul. When Paul came to Jerusalem the Jews from Asia, who were incensed at Paul's liberal Gospel, threatened his life. (Acts 21: 17-23: 35.) He was arrested and kept in

Cæsarea for two years by the Roman government. (Acts 24: 1-26: 32.) On his appeal to the Emperor Paul was sent to Rome where he spent part of the time as prisoner and part in missionary work. (Acts 27: 1-28: 31.)

[Phil., Philem., Col., Eph., 1 Tim., 2 Tim., Titus.]

After a second imprisonment and trial Paul was beheaded. A. D. 68.



PAUL'S VOYAGE TO ROME.

REVIEW QUESTIONS.

What is the second part of New Testament history?

What is the second period?

What is the extent of this period?

What are the two divisions of this period?

Into what places was the church extended, and who were the missionaries?

Who was the specially appointed apostle to the Gentiles?

Describe Paul's first missionary journey.

What was the council at Jerusalem?

Who accompanied Paul on his second journey?

What territory did this journey include?

Describe the third journey.

How were the last years of Paul spent?

Locate Samaria, Lydda, Cæsarea, Joppa, and Damascus.

Where was Antioch, the starting point of the first missionary journey?

Where was Asia Minor?

Locate Macedonia and Greece.

OUTLINE.

N. T. Hist. Mis. of Chu.

Per. II. C. E. D. S. to Im. P.

1. Ch. Sc. Ab.

- (1.) Sa.: Philip.
- (2.) Da.: Saul.
- (3.) Ly. Jo. Ce.: Peter.
- (4.) An.: Bar. Saul.

2. La. of Paul.

- (1.) Fi. Jo.: P. and B.
- (2.) Se. Jo.: P. and S.
- (3.) Th. Jo.
- (4.) La. Ye.

PART THREE.

The Church and Sunday-School

STUDY XXI.

General Church History.

Church history records the activities of the society of believers in Jesus Christ, and is divided into three periods:

1. Early Church History from the apostles to the coronation of Charlemagne, king of the Franks, a period of about eight hundred years.

(1) The Fusion of the Jewish and Gentile Christians. This was effected, first, by the persecution under the Roman emperor Nero, when common danger and suffering developed mutual sympathy; secondly, by the complete separation of the Christian and non-Christian Jews at the destruction of Jerusalem when the Christian Jews refused to assist in the insurrection against Rome.

(2) Persecution of the Christians. The Christians were persecuted at first for "alleged crime." But on account of its rapid development, Christianity became recognized as an "independent religion," and not a branch of Judaism which was tolerated as a national faith. The persecution, therefore, became universal and aimed at complete suppression.

(3) The First Christian Empire. Imperial persecution came to an end about 311 A. D. when Constantine accepted the faith of the Christians, and established Christianity as the national religion. (325 A. D.)

2. Mediæval Church History. This period extends from Charlemagne to the Reformation, and was marked by rapid extension of Christianity under the Roman emperors, and the development of the Holy Roman Empire.

(1) Evangelization of Europe. Charlemagne instituted a missionary campaign in which the tribes of the North and East became nominal converts. The early methods of the *suppression* were now used in the *extension* of Christianity—force and intimidation; and by the year 1000 A. D. practically all of Europe was Christianized.

(2) The Growth of Superstition. In the early church poverty had prevented the encouragement of images and pictures in places of worship, but with the establishment of Christianity as the national

religion the church became wealthy and this fact along with the influence of paganism led to an extensive use of images and the development of idolatry. The tendency to identify the material with the spiritual resulted in the doctrine of Transubstantiation—the literal conversion of the bread and wine of the Communion Table into the body and blood of Christ.

(3) The Age of Decay. In this was begun the system of "Indulgences"—the payment of money for the pardon of sins, and the custom of "Masses" for the dead. The clergy in many instances were characterized by gross ignorance and lax morals. Efforts were made by the rise of Monasticism to revive the purity of the early church, but excessive leisure and luxury produced a similar result among the monks.

3. Modern Church History. This period includes the growth of the church from the Reformation until the present time.

(1) The Reformation. One of the earliest and most remarkable reformers was John Wyclif of England, (born 1324), who protested against the abuses of the church, and exposed the greed and vice of the priests and monks.

The Reformation proper began when Martin Luther posted on the church-door at Wittenberg his ninety-five theses against the sale of indulgences. (Oct. 31, 1517.) Others caught the heroic spirit of Luther, and soon the principles of his reform were being fearlessly advanced by Zwingli, Calvin, Knox and others. The result of the reformation was the formation of denominational churches according to the different interpretations of the Scriptures.

(2) Revivals. About two hundred years after the beginning of the Reformation, 1739, the great religious revival in England was begun by John Wesley and George Whitefield. Simultaneous revivals were held in America and stimulated by visits of Whitefield.

(3) Missions. During the period of organization and theological discussion following the Reformation, and even before, foreign missionary enterprise received little, if any, encouragement. In 1722 the Moravian church was organized at Herrnhut, Germany, and ten years later established a mission in the West Indies. Real missionary zeal had its beginning in the last decade of the eighteenth century when William Carey sailed for India, 1793. In these ten years

Missionary Societies were organized in London, Edinburgh, Glasgow, New York, Connecticut, and Massachusetts.

REVIEW QUESTIONS.

What is Church History?

Name the three periods of Church History.

What are the three important subdivisions of Early Church History?

How were the Jewish and Gentile Christians united?

How was the persecution of the Christians increased?

Who was the first Christian emperor?

What were the three leading features of Medieval Church History?

How was Christianity extended in this period?

By what year was Europe Christianized?

Tell about the growth of Image-worship.

What is the doctrine of Transubstantiation?

What brought about the Age of decay?

What efforts were made to correct these abuses?

What was the result of these efforts?

What do you mean by the Modern Church?

Who was one of the earliest reformers?

When did the reformation by Luther begin?

Who began the revival in England?

When was the Moravian church organized?

What mission did they establish?

When did foreign missions have their beginning?

OUTLINE.

Chu. His.

1. Early Ch. Hi.

- (1.) Fu. J. and
G. Chr.
- (2.) Pe. Chr.
- (3.) F. Ch. Em.

2. Med. Ch. Hi.

- (1.) Ev. Eu.
- (2.) Gr. Su.
- (3.) Ag. De.

3. Mod. Ch. Hi.

- (1.) Ref.
- (2.) Rev.
- (3.) Miss.

STUDY XXII.

The United Evangelical Church.

I. HISTORY.

As the church of the Reformation in Europe had its beginning in the religious awakening of 1517, so the United Evangelical Church was born in a revival of personal religious experience in America a little more than a hundred years ago.

In the early part of the eighteenth century large numbers of emigrants settled in Pennsylvania, the result of religious intolerance and persecution in the Palatinate provinces of Germany. During this period of adjustment the spiritual life of the people was woefully neglected. This neglect was due, perhaps, to the hardships incident to the transition, and to the disturbing features of the war of the Revolution. But the churches were not without those among the clergy and laity who deplored this spiritual decline, and who sought to restore the former fervor and zeal in the preaching of evangelical truths.

Among those who were influenced by this preaching was one who, shortly after his conversion in 1792, became an earnest preacher and the founder of the Evangelical Association,—Jacob Albright. Albright united with the Methodist Episcopal church and was granted a license as an exhorter, but he felt the divine call to the ministry and entered "the gospel field as an independent evangelist" because his work was confined to the German element while the church with which he was associated was English in language.

In 1796 Albright began his first tour of evangelism covering parts of Maryland, Virginia, and Pennsylvania. In 1803 the first "General Assembly" of Albright's followers effected a church organization and formally ordained Albright as a "genuine Evangelical preacher."

The first church edifice was erected at New Berlin, Pa., in 1816, and a year later the first printing house was established at the same place. In this year, 1816, the name of the church society was adopted as "The Evangelical Association."

With the church organized the missionary spirit of the leaders inspired a campaign of church extension. In 1816 two men were sent into Ohio, and about the same time the church was established in

New York. Extensive emigration of Evangelicals into the western states was followed by the organization of classes and the formation of conferences. In 1841 the work was projected into Canada.

The year 1850 marked the semi-centennial of the church and was observed by special thanksgiving services. This year was memorable for the advance movements in educational and missionary enterprises. In this year the first missionary was sent to Germany where the work grew to such proportions that in 1865 the Germany conference was organized.

The interest in literary culture developed at this time resulted in the establishment of several institutions of learning in localities convenient to the territory of the church.

The spirit of 1850 which created the mission in Germany resulted also in the founding of a mission in Japan where, in 1877, the first operations were begun.

What has taken place in many other denominations occurred also in the Evangelical Association after almost a century of unhindered progress and undisturbed peace. Discord arose because of misunderstanding among a few, and a desire on the part of many for a more democratic form of government which would guard against the centralization of power; and the church became two churches, the Evangelical Association continuing the policy of episcopal authority, and the United Evangelical Church adhering to the tendency of the church fathers to define the powers of a bishop by the duties of a superintendent.

The first General Conference of the United Evangelical Church was held in Naperville, Ill., 1894, and the organization was effected with eight annual conferences. In the twenty years of its existence as a separate body the church has made remarkable progress along all lines of evangelistic, educational, and missionary interests, perpetuating the principles of its founder, Jacob Albright, and prospering under the grace and guidance of God in its ministrations of spiritual realities.

True to its missionary ideal the church sought an early opportunity to carry the Gospel into foreign lands, and in less than ten years from its organization established a mission in the province of Hunan, China, with Rev. C. Newton Dubs as Superintendent, (1901).

REVIEW QUESTIONS.

Under what condition was the United Evangelical Church born?

What were the causes of spiritual decline among the early churches of Pennsylvania?

Who was the founder of the United Evangelical Church?

Why did Albright become an independent evangelist?

When did Albright begin his evangelistic tours?

When was the first General Assembly held and what did it do?

Where and when was the first church built? The first printing house?

Describe the early campaigns of church extension?

What was the year 1850 noted for?

What were the causes of the division of the church?

When and where was the first General Conference of the United Evangelical Church held?

When was the China mission established?

*(The author is indebted for these facts to the complete history of the church by Dr. A. Stapleton to whose excellent work, "Evangelical Annals," the student is referred.)

OUTLINE.

Un. Ev. Ch. His.

Born in religious awakening.

Causes of spiritual decline in churches.

Founder of Evangelical Association.

Albright's first tour.

First Assembly. Church. Printing house.

Missions—Ohio, New York, Canada.

Semi-Cent. 1850. Missions. Education.

First United Evangelical General Conference, 1894.

China Mission.

STUDY XXIII.

The United Evangelical Church.

II. INSTITUTIONS.

The creed of the United Evangelical Church is based upon the Bible and may be summarized as follows:

1. For the individual, a definite religious experience wrought in the heart by the Holy Spirit when the conditions have been met:—repentance and confession of sin toward God, and faith in Jesus Christ.

2. For the church, the propagation of the Gospel, according to the commission of Christ and by the power of the Holy Spirit, in the home and foreign lands.

For the application of this creed the church established the following institutions:

I. The Holy Ministry. In harmony with the plan and program of Christ, the church has created the sacred office of the ministry for the correct interpretation of its creed, the administration of its sacraments, the deepening of the religious experience of its believers, the systematic leadership of its religious activities, and the spiritual awakening of unbelievers. This ministry is composed of men who recognize the direct call of God to preach the Gospel, and who are solemnly ordained by the church when sufficient evidence of spiritual and literary qualifications is manifested.

II. The Missionary Societies. The purpose of these institutions is to inspire enthusiasm, impart information, and collect funds for the development of missionary enterprise.

1. Missionary Organizations.

(1) The General Missionary Society or "The Home and Foreign Missionary Society of the United Evangelical Church." This is known as the Parent Society, and comprehends the Annual Conference Societies.

(2) The General Board of Missions consists of the officers of the General Society and a representative from each Annual Conference Society and one from the Woman's Home and Foreign Missionary Society.

(3) The Conference Auxiliaries. Each Annual Conference is organized into a society which is auxiliary to the General Society.

(4) The Woman's Home and Foreign Missionary Society. This includes the Young People's Societies, Mission Bands, and Missionary Cradle Rolls. The activities of this society are directed by a Woman's Board consisting of the officers of the society and a representative from each Conference auxiliary. This Board is under the supervision of the General Board of Missions. The Conference auxiliaries are called "Branch" societies.

2. Missionary Offerings.

(1) Conference Missions: an annual offering from every member of the church for the support of the Missions within the bounds of his Conference.

(2) Home Missions: for the support of Missions in the Conferences which can not adequately support their Missions. For this fund there are three offerings: Self-denial, Children's Day, and Christmas.

(3) Foreign Missions: an annual offering on Foreign Missionary Day, and other personal offerings.

The Woman's Societies, including the Young People's, Mission Band, and Cradle Roll organizations, liberally support all the missionary operations of the church, and especially the Foreign Missions.

III. The Church Extension Society. The object of this Society is to gather funds to assist needy congregations in the erection of church buildings or to relieve congregations which may become unexpectedly impoverished. As in the Missionary organizations there are: (1) A General Board of Church Extension, and (2) Conference Societies. This work is supported by a regular annual collection from each congregation, each conference appropriating one-third of its offerings to the General Board and retaining two-thirds for its own use.

IV. Education. For the training of its ministry and the preparation of its youth for professional and business careers the church maintains higher institutions of learning conveniently located for its constituents. At present there are three Colleges: Albright College at Myerstown, Pa., Western Union College at LeMars, Iowa, and Dallas College at Dallas, Oregon.

V. The Publishing House. This is one of the most important institutions of the church, supplying the literature necessary to the promotion of all the church activities, and providing adequate facilities for all kinds of printing and book-binding. The publishing interests are managed by a Board of Publication elected by the General Conference. The Publishing House is located at Harrisburg, Pa.

VI. Sunday Schools. The church, early in its history, recognized the need of systematic Bible study, and has provided for the organization of Sunday Schools for such religious instruction for the purpose of saving souls and building up the church. (The Sunday School will be treated more fully in studies XXV to XXXI.)

VII. The Keystone League of Christian Endeavor. This department of the church affords the youth abundant opportunities for the development of Christian experience and training for Christian service. The K. L. C. E. was organized in 1891 and is identified with the United Society of Christian Endeavor. The K. L. C. E. is represented by a trustee on the Board of the United Society. The work of the K. L. C. E. is directed by a Board of Managers elected by the General Conference.

REVIEW QUESTIONS.

- How is the creed of the church summarized?
- What are the seven leading church institutions?
- What is the purpose of the ministry?
- Who compose the ministry?
- What is the purpose of the Missionary Societies?
- What are the four principal Missionary organizations?
- What is the Parent Society?
- What are the Conference auxiliaries?
- What is the Woman's Home and Foreign Missionary Society?
- What does this Society include?
- What are the three missionary offerings?
- How are the Conference Missions supported?
- What three collections are included in the Home Missionary offering?
- What general offering is made to support the Foreign missions?
- How does the Woman's Society appropriate its funds?
- What is the object of the Church Extension Society?

How are the funds distributed?
 What and where are the higher educational institutions?
 Why are the Publishing interests important?
 What is the purpose of the Sunday Schools?
 What is the K. L. C. E.? When was it organized?
 How is it related to the United Society?
 How is its work directed?

OUTLINE.

Un. Ev. Ch. Inst.

- | | |
|-----------------------|----------------------------------|
| I. Ho. Min. | 2. Mi. Off.: |
| II. Mi. So. | (1.) C. M. |
| 1. Mi. Or.: | (2.) H. M. |
| (1.) G. M. S. | (3.) F. M. |
| (2.) G. B. M. | III. Ch. Ex. So. G. B. and C. S. |
| (3.) C. A. | IV. Education. |
| (4.) W. H. & F. M. S. | V. Pub. House. |
| | VI. S. S. |
| | VII. K. L. C. E. |

STUDY XXIV.

The United Evangelical Church.

III. POLITY.

Unlike many of his German fellow-converts, Albright felt the need of a church organization in which he could develop his Christian experience. From the time of the first General Assembly in 1803, at which Albright was consecrated to the ministry, the management of the work began to evolve into a systematic organization. As early as 1807 Albright began to formulate a Discipline containing the Doctrines of Faith and General Rules; but his death made it necessary for another to complete the task, and in 1809 the book was published.

Since that time the growth of the church and the needs occasioned by that growth have necessitated changes and additions in the methods of administration; but the principle of church government upon which the primitive organization was based remains to-day.

1. The General Conference. This is the highest legislative body of the church, and consists of ministerial and lay delegates of every

Annual Conference. It convenes every four years and is presided over by a Bishop. The first General Conference composed of regularly elected delegates was held at Greensburg, Ohio, 1843. The principal proceedings of a General Conference are: to examine the transactions of the Annual Conferences, to arrange the boundaries of the Annual Conferences, to amend or revise the rules of the Discipline, and to elect the General Church officers.

2. The Annual Conference. An Annual Conference is composed of all itinerant preachers, together with one lay delegate from each charge, within the territory described by the General Conference, and is presided over by a Bishop. The work of the Annual Conference, in part, is to examine and supervise all the interests of the churches within its bounds, to license and ordain preachers, to elect Presiding Elders and arrange the Conference Districts, to provide for its educational and missionary activities, and to assign the pastors to the various charges.

3. The Quarterly Conference. This is the highest official body of a local church or charge, and, as its name implies, meets four times during each year. The Presiding Elder of the District in which the charge is located is president of the Conference. The members of this Conference are the Presiding Elder, pastor, local preachers, class leaders and assistants, a representative from each board of Trustees, stewards, Sunday School Superintendents, presidents of the Keystone Leagues of Christian Endeavor, and a representative from each auxiliary missionary society. The chief business of the Conference is to review the work of the charge and to lay plans for the improvement of that work, to recommend candidates for the ministry, to fix the pastor's and Presiding Elder's salaries, and to elect stewards and a delegate to the Annual Conference.

Official Board. In some congregations all the officers of the church and its departments are organized into one general body which meets regularly for mutual counsel. Such Board, because of its numerical representation provides opportunity for recommendations to the department organizations, but it sustains no official relation to the church—(the name "Official" Board is derived from the character of its members who are *officers* of the church or departments), and it has no power to legislate for any department, each of which is regularly governed by its own legislative and exe-

cutive body, and all of which are responsible for their transactions to the Quarterly Conference.

REVIEW QUESTIONS.

- What was Albright's attitude toward church organization?
- When was the first Discipline published?
- What are the three Conferences?
- How is the General Conference constituted?
- When and where was the first regular General Conference held?
- What are the principal acts of a General Conference?
- What is an Annual Conference?
- What is the chief work of an Annual Conference?
- What is a Quarterly Conference?
- Who are the members of a Quarterly Conference?
- What is the chief business of a Quarterly Conference?
- Why is a local church Board not official?

OUTLINE.

Un. Ev. Ch. Pol. 1. Gen. Conf.	2. An. Conf.	3. Qu. Conf.
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STUDY XXV.

The Sunday School.

I. PRINCIPLE.

The Sunday school which contributes so largely to the progress and usefulness of the church is founded upon a principle which every teacher and officer needs to remember and cherish.

The Sunday school is a department of the Church organized to study the Word of God in order to do the Will of God.

In this principle we note:

1. **The Mutual relation of the Sunday school and Church.** The Sunday school is a *department* of the church and is, therefore, dependent and responsible. It depends upon the church for its interpretation of ideals in Christian character and conduct as they are revealed in the Bible; it depends upon the church to supply its

leaders and workers; to give it material and financial support; and to provide a place where its sessions are held. It is responsible for the correct teaching of the doctrines of the church, and for coöperation in every other department of church work.

On the other hand the church owes the Sunday school the careful supervision of its interests, the sympathy and support of the entire church membership, and the fostering care of its converts. The church should see that the school is provided with the best leadership.

2. Organization. The Sunday school is an *organized* department of the church. The many varied activities of the school, and the wide differences in the ages and mental capacities of its scholars—from early infancy to old age, require the best possible organization to secure unity and harmony in its work.

3. Bible Study. The Sunday school is preëminently a Bible school in which the Bible is the text-book. Everything else is subordinate to the Bible. The Lesson commentaries are helpful in interpreting the Bible, but are not intended to displace the Bible in the Lesson study.

4. The Will of God. The Bible is to be taught in the Sunday school in order that its truths may inspire the scholars to do the will of God. The will of God is,

(1) The salvation of souls. This is the real purpose of the Sunday school,—to lead souls to Christ, and it is the teacher's great privilege to unfold the Bible in such way that its appeal may be met with the scholar's response in a definite surrender to Christ.

(2) Deepening the Christian experience. It is not enough to lead the scholar to Christ. In his conversion he has experienced a new life and that new life needs to be developed into a rich Christian character. Here again is the teacher's opportunity, to help the scholar in the struggle against the tendencies of the world of sin.

(3) Training for service. It is the will of God that all who come to Him by faith in Christ shall become His servants multiplying themselves by persuading others to accept Christ, and engaging in specific duties for advancing the church. The Sunday school affords ample opportunity for training along all lines of Christian service, and the school will wisely direct the ambitions and energies of its converts into the services of the church.

REVIEW QUESTIONS.

- What is the definition of the Sunday school?
 What four things are emphasized in this principle?
 How is the Sunday school dependent upon the church?
 For what is the Sunday school responsible to the church?
 What does the church owe the Sunday school?
 Why is organization in the Sunday school important?
 What is the text-book of the Sunday school?
 In what three ways is the will of God indicated?
 What is the teacher's privilege?
 Why should Christian experience be deepened?
 Why and how should the young Christian be trained for service?

OUTLINE.

S. S. Prin.

1. M. R. S. S. & Ch.
2. Organ.

3. B. Stu.
4. W. G.

- (1.) S. of S.
- (2.) D. C. E.
- (3.) T. S.

STUDY XXVI.

The Sunday School.

II. HISTORY.

The principle of the Sunday school,—studying the Word of God in order to do the Will of God, is older than the Sunday school itself. From the earliest religious instruction in Bible times this principle was in operation; and, hence, the modern Sunday school as an institution is the development of the religious idea of teaching, learning, and obeying the truth.

I. Old Testament Schools.

1. The Hebrews were directed of God to teach their children the meaning of the Passover celebration. (Ex. 12: 25-28.)
2. The first mention of written instruction is that of writing the law upon the door-posts and gates, (Deut. 6: 9); and upon the memorial stones. (Deut. 27: 3, 8.)
3. During the Babylonian captivity the synagogue system of wor-

ship was developed, and the instruction which was begun there was continued and extended on the return to Jerusalem.

4. Ezra, the scribe, taught an assembly of the people in Jerusalem from the Law of Moses. (Neh. 8.)

II. New Testament Schools.

1. In the time of Christ the synagogue schools were numerous and of great influence. The teachers were the priests and rulers of the synagogues, and the scribes.

2. Christ Himself was regarded as a great teacher, and we read of Him teaching in the synagogues and elsewhere. (Mk. 1:21; Matt. 5:2.)

3. The apostles continued Christ's method of teaching, and frequently entered the synagogues or houses to teach the truths of the kingdom. (Acts 18:4, 7.)

III. The Schools of the Reformation. The leaders of the reformation recognized the importance of systematic teaching and training of the young in order to insure permanency in the results of the revivals. Zinzendorf and others provided for individual training by gathering the children in small groups in charge of special teachers.

IV. The Modern Sunday School. What is known as the modern Sunday school had its beginning in 1780 when Robert Raikes gathered the poor children of Gloucester, England, into a house on Sunday, and paid a few teachers to give them religious instruction. In a short time the movement became popular and the plan was inaugurated in other places.

At first the schools were established by individuals without any uniform plan, but in 1785 there was organized the "Society for Promoting Sunday Schools throughout the British Dominions."

In 1824 the "American Sunday School Union" was organized. This Union continues to send out missionaries to organize Sunday schools.

In 1825 the "Limited Lesson Scheme" was inaugurated for the purpose of limiting the lesson to a definite passage or portion of Scripture.

The "Uniform Lessons" which are in general use to-day were first prepared in 1872, and this "uniform" system was soon adopted as the "International Lesson System."

V. The United Evangelical Sunday School. The Sunday school

has always been recognized as a most important department of church work. The first school was organized at Lebanon, Penna., in 1832. "The General Conference of 1835 directed that Sunday schools should be organized wherever practicable."—*Evangelical Annals*. The International Lesson System was adopted by the church, and the General Conference of 1875 provided for the publication of *The Sunday School Teacher* and lesson papers.

REVIEW QUESTIONS.

How long has the principle of the Sunday school been in operation?

What were the Hebrew children first taught?

What was the first written instruction?

How was teaching conducted during the captivity?

Describe Ezra's school. (Neh. ch. 8.)

What schools were in operation in Christ's time?

Why was Christ regarded as a teacher?

What was the apostles' method of declaring truth?

Discuss the schools of the Reformation.

When did the modern Sunday school begin?

Who was the founder of the modern Sunday school?

How were Sunday schools first established?

When was the "American Sunday School Union" organized?

What was the "Limited Lesson Scheme"?

When were the "Uniform Lessons" prepared?

When and where was the first United Evangelical Sunday school organized?

When was provision made for Sunday school literature?

OUTLINE.

S. S. Hist.

I. O. T. S.:

1. Hebrews.
2. Written inst.
3. Captivity.
4. Ezra.

II. N. T. S.:

1. Synagogues.
2. Christ teaching.
3. Apostles.

III. S. of R.

IV. M. S. S. 1780.

V. U. E. S. S. 1832.

STUDY XXVII.

The Sunday School.

III. ORGANIZATION.

Organization in the Sunday school, as in every other organized force, is the means of promoting harmony and unity in all its activities.

The Sunday school, as we learned, is a department of the church, and is, therefore, entitled to the same pastoral leadership as the other departments of the church. The pastor, by virtue of his office, is the spiritual adviser of every member of the school, and the helpful counsellor in every movement. He is especially qualified to direct the training of the teachers and to conduct the evangelistic campaigns of the school.

Besides the pastor, the well organized school will have the following officers, all of whom are elected by a majority of the members of the church present at a duly announced meeting:

1. **The Superintendent** is the executive officer having charge of the exercises and interests of the school. He should be qualified for this office from the standpoint of a spiritual as well as an executive efficiency. He should be a man of prayer, patience, perseverance, precision, and punctuality. It is his duty to appoint the teachers of the various classes, and to admonish any who may become delinquent in duty and devotion; to consult frequently with the pastor in reference to the interests of the school; to attend the Quarterly Conference of which he is a member, and report the condition of the school; and to present to the last Quarterly Conference of the Annual Conference year a statistical report of the school. In all cases the superintendent shall be a member of the church of which his school is a part.

2. **The Assistant Superintendent**, (and where necessary, more than one), is to assist in the management of the school, to relieve the superintendent in whatever ways he can, and to be ready to conduct the exercises of the school when the superintendent is absent.

3. **The Secretary** is one who is well qualified to keep an accurate roll of members and a correct record of the attendance, transactions, and finances of the school, and to conduct its correspondence. (In

some schools an assistant is elected to help the secretary, and to perform the duties of the secretary when the latter is absent.)

4. The Treasurer is elected to take care of the finances of the school, and to make regular reports to the Sunday school Board of the financial standing of the school; and to pay all bills only by regular order of the Board, unless otherwise agreed by the Board.

5. The Librarian, and assistants, shall have charge of the library and shall work under the direction of the Board.

6. The Chorister, whose duty is to see that the musical features of the exercises are devotional and uplifting. He should select the hymns best adapted for impressing the lesson studied. A thoughtful, tactful musical director can contribute much to the success of the school.

7. The Pianist will coöperate with the chorister and superintendent in making the music a helpful element of the school.

8. The Home Department Superintendent is elected to take charge of the interests of that department by supplying the members with literature, report blanks and collection envelopes, and by presenting regular reports to the Board.

9. The Cradle Roll Superintendent, who will enroll the children under three years of age belonging to the church and Sunday school families, and others not identified with any church, send birthday greetings to the members, visit their homes, and report the work of that department to the Board.

10. In addition to these officers a *Missionary Committee* should be appointed by the Board to develop the missionary spirit of the school, to arrange for special missionary exercises, and to suggest methods for increasing the missionary offerings of the school.

REVIEW QUESTIONS.

What is the pastor's relation to the Sunday school?

For what is the pastor especially qualified?

How many officers should a school have?

How are all the officers elected?

What qualifications should the superintendent possess?

What are the superintendent's duties?

What are the duties of the assistant superintendent?

What is the work of the secretary?

What are the treasurer's duties?
What duty have the librarian and his assistants?
How can the chorister help the school?
What is the pianist's duty?
What are the duties of the Home Department superintendent?
For what service is the Cradle Roll superintendent elected?
What is the missionary committee?

OUTLINE.

S. S. Organ.

- | | | |
|-------------|-------------|----------------|
| 1. Supt. | 5. Lib. | 9. C. R. S. |
| 2. Asst. S. | 6. Cho. | 10. Miss. Com. |
| 3. Sec'y. | 7. Pia. | |
| 4. Treas. | 8. H. D. S. | |

STUDY XXVIII.

The Sunday School.

IV. MANAGEMENT.

The Sunday school as a part of the church is under the supervision of the church, and as the Annual and General Conferences direct the interests of the church, so the work of the school receives the careful attention and wise regulation of these bodies. The General Conference makes provision for the best development of the Sunday schools as follows:

1. The General Managing Board. This Board is composed of a representative of each Annual Conference elected by the General Conference, and meets annually. The work of the Board is to note the conditions, as reported by the Conference Managers, to consider the needs, and to plan for the uniform development of all the schools of the general church. Each manager represents the schools of his Conference to the Board, and the transactions of the Board to the schools: (1) By securing reports from the schools, and (2) By presenting to the schools through the Annual Conference or by personal contact the plans of the Board.

The Managing Board aims thus to keep in touch with every school

through the efforts of the Conference managers. To unify the interests of all the schools this Board recommends annually a "standard of efficiency" suggesting definite steps of progress. These standards aim to harmonize the work of the schools with the standards of the International and State Sabbath School Associations. The Managing Board supervises also the work of the Keystone Leagues of Christian Endeavor.

2. The Sunday School Board. The General Conference provides for the local government of the Sunday school through the Sunday school Board consisting of the pastor, the officers, and the teachers of the school. This Board should meet regularly, and, if possible, monthly, for the transaction of the business of the school, and mutual counsel for the improvement of its work. The business of the Board includes: (1) Reports from the treasurer and the department superintendents; (2) The payment of bills; (3) Appointment of committees and reports of any committees previously appointed; (4) Discussion of the work of the school in order to encourage the teachers and meet the needs of the classes; (5) Plans for special exercises in the school, as Children's Day, Rally Day, Christmas, Decision Day, etc.; (6) Election of delegates to conventions and institutes; (7) Consideration and adoption of the recommendations of the Annual and General Conferences and the Managing Board.

The purpose of the Board is to avoid in the Sunday school session the discussion of any and all propositions of a business character, and thus conserve the spiritual interests of the Sunday period. Every officer and every teacher should recognize the importance of the Board and its proceedings, and aim to attend all its sessions.

REVIEW QUESTIONS.

What provisions does the General Conference make for the Sunday schools?

What is the General Managing Board?

What is the work of this Board?

What is a Conference manager, and what are his duties?

How does the Managing Board seek to unify the schools?

What is the present standard of efficiency? (Consult the Managing Board Greetings.)

What is the Sunday school Board?

Who are members of this Board?
How often should the Board meet?
What are the chief transactions of the Board?
What is the purpose of this Board?
Why should all the officers and teachers attend the sessions of the Board?

OUTLINE.

S. S. Manag.

1. G. M. B.

2. S. S. B.

STUDY XXIX.

The Sunday School.

V. GRADATION.

In a thoroughly organized school provision is made for the classification of the pupils according to age and attainment, with the teaching adapted to the peculiar needs of the different grades, and, wherever possible, a separate room for each class. In the modern Sunday school the classes are graded as follows:

1. Beginners. This first grade includes the children from three to six years of age. Special exercises should be provided for this department.

2. Primary. Six years is the age when the natural break occurs in the child's life. His social world is enlarged when he enters the public school, and at this time he should be advanced from the beginners' department in the Sunday school. Children remain in this grade until they are nine years of age.

3. Junior. At nine years the pupils are transferred from the primary to the junior department, and continue in this grade until they are 12 years of age. Here the children should be separated into classes for boys and classes for girls. In the two elementary grades the boys and girls meet together in the same class.

4. Intermediate. From the junior classes the pupils are promoted to the intermediate department. This period includes those between

the ages of twelve and sixteen years. The greatest break in the pupil's life occurs in this period and it is recognized as the most difficult in which to hold the pupil's interest to the Sunday school. The greatest care needs to be exercised in the selection of teachers for this department.

5. Senior. Pupils from sixteen to twenty-one years of age. In some schools there is an adult department following the senior, but in others, only one grade succeeds the intermediate, the senior or adult. This is the department in which class organization should be effected under the International standard.

6. Teacher Training. This department is for those who should begin the preparation for teaching. Pupils sixteen years of age and over may enter the class and remain until some definite course of training shall have been completed. The class should be conducted in the school, and where the present teachers desire to take this course a class should be formed to meet at a time other than the Sunday school hour.

In the school of graded classes, the teachers should also be graded: each teacher continuing in the department for which he is best adapted. The annual membership "Rally Day" is suggested as an appropriate time for public promotion when the scholars are advanced.

REVIEW QUESTIONS.

- What is the basis of Sunday school grading?
- How many departments should a graded school contain?
- Who are included in the beginners' department?
- Who are the primary children?
- Into what class do the primary children advance?
- How are the junior classes arranged?
- Who are the intermediate pupils?
- How is this period regarded?
- What is the senior department?
- Who should enter the Teacher Training class?
- How is Teacher Training conducted?
- What do you mean by grading the teachers?

OUTLINE.**S. S. Grad.**

- | | | |
|-------------------------|---------------------|----------------------|
| 1. Beginners. 3 to 6.3. | Junior. 9 to 12. | 5. Senior. 16 to 21. |
| 2. Primary. 6 to 9. | 4. Inter. 12 to 16. | 6. Tea. Tra. |

STUDY XXX.**The Sunday School.****VI. EXTENSION.**

The Sunday school of to-day does not confine its operations to the Sunday school session nor limit its enrollment to those who attend, but extends the privilege of membership to those who for various reasons can not attend the regular sessions. This extension of the Sunday school includes:

1. The Cradle Roll. This is the nursery department of the school. Children under three years are enrolled and given special attention by the Cradle Roll superintendent. A certificate of membership is given at the time of enrollment, and suitable birthday greetings are sent during the three years of membership.

A special Welcome Sunday may be observed annually when the mothers are invited to bring the babies. On Promotion Day the Cradle Roll members who are three years of age should enter the beginners' department.

2. The Home Department. This movement was inaugurated in 1881 as the Home Class department, and has developed into a most effective auxiliary in the realization of Sunday school ideals.

It aims to promote regular systematic Bible study among those who cannot meet in the Sunday school session, to increase the attendance of the main school, to encourage church attendance, and to save souls.

Every school should have a Home department, for it includes such persons as are found in almost every community: busy mothers and their helpers, railroad, street car, and other employees, invalids, etc.

The Home department is organized as follows:

- (1) A Superintendent whose duties are: to plan and direct the

canvass of the church and community for prospective members, to nominate the Visitors who may be elected by the Sunday school Board, to keep a record of the work of the members and report quarterly to the Board, and to plan special social and religious meetings of the members.

(2) The Visitors, as many as are needed, to provide the members with lesson helps, secure quarterly reports and offerings, to assist and encourage the members in the lesson study, and to do personal work in presenting the claims of the Gospel.

(3) The Classes. These may consist of an individual, several members of a family, or groups of persons engaged in similar occupation or conveniently located for such grouping.

REVIEW QUESTIONS.

What is Sunday school extension?

What are the two departments of this extension?

How should the members of the Cradle Roll be cared for by the superintendent?

What special day may be observed?

What are the aims of the Home department?

Who should belong to the Home department?

How is this department organized?

What are the duties of the superintendent?

What important work do the visitors perform?

What various classes may be formed?

OUTLINE.

S. S. Exten.

1. Cradle Roll.

2. Home Department:

(1) Supt.

(2.) Vis.

(3.) Classes.

STUDY XXXI.

The Sunday School.

VII. MISSIONS.

The Sunday school recognizes the commission of Christ to the church as a definite part of its work. (Matt. 28: 19, 20.) Many of the influential churches in the home land have grown up from the nucleus of Sunday school scholars gathered together in new fields; and many of the missionaries in the foreign lands received their first impressions of heathen needs from the instruction in the Sunday school.

Every school should adopt some missionary plan with reference to these three things:

1. The Object. The school should aim to keep the members informed as to the missionary operations of the church for the purpose of creating and sustaining interest and enthusiasm, and to secure the coöperation of the pupils in the support of these missions.

2. The Organization. Every school should have a missionary committee of from three to five members, in addition to the pastor and superintendent. This committee should consist of those who are the best informed, and, therefore, the most deeply interested in the missionary work of the church. The committee will have general charge of the missionary interests, laying plans for missionary programs and suggesting methods of securing missionary contributions.

A special program may be arranged regularly in which one or more of the classes may present some phase of missionary operations, and, in addition, the committee may secure a returned missionary, the pastor, or a visitor to give frequent, brief addresses.

The committee should see that the Library includes the latest books and periodicals on missions, and that the school is supplied with maps and charts indicating the fields and the progress of the missions.

3. The Offerings. The school should include in its policy definite missionary offerings. The missionary scheme of the church as outlined in study twenty-three should be presented to the school, and offerings for these purposes received.

(1) Conference Missions. Efforts should be made to secure contributions from each individual or each class in support of the missions of the Conference.

(2) Home Missions. The three annual offerings,—Self-Denial Week, Children's Day, and Christmas, should be supported by the schools. Children's Day and Christmas with their usual literary and musical exercises afford excellent opportunities for receiving missionary offerings.

(3) Foreign Missions. The annual Foreign Missionary Day should be observed in the schools by appropriate exercises and a well planned offering.

In some schools the ideal missionary plan is to devote one offering a month to missions, distributing the money to the Conference, Home, and Foreign Missions as the Board may determine.

REVIEW QUESTIONS.

Why should the Sunday school be interested in missions?

What three things should be included in the missionary plan?

What is the object of the school regarding missions?

What missionary organization should the school have?

Who should be members of the missionary committee?

What is the work of this committee?

What three missionary offerings should the school receive?

What is the best method of raising missionary money for the Conference and Foreign missions?

OUTLINE.

S. S. Missions.

1. Object.

2. Organization.

3. Offerings:

(1.) Conference Missions.

(2.) Home Missions.

(3.) Foreign Missions.

PART FOUR.

The Pupil.

STUDY XXXII.

The Pupil.

I. PLAY.

In order to teach successfully one must know not only the lesson to be taught, but also the pupils who are to be instructed, for each pupil has his particular needs and desires. A large part of the teacher's task is, therefore, to know the pupils and to adapt the teaching to meet their requirements.

There is probably no better way of knowing the child than by learning the tendencies it expresses in its playful activities.

I. The Meaning of Play. Various reasons have been assigned for this natural and spontaneous expression of the child.

(1) An indication of physical energy. The growing child finds an outlet for his surplus energy in his restless activity. This is seen in the simplest forms, such as shouting, running, jumping. The boy is noisest when coming out of school, not so much because it means liberty, but rather because, under the restraint of the school rules, his energy has been stored up, and now finds a delightful opportunity to express itself.

(2) An indication of mental power. Play is not always the vent for accumulated energy. It takes the form of imitation, as seen in the military march of the young patriot, or the tea parties of the "little mother" and her dolls. The various forms of exercise and games at different stages in the child's life would seem to indicate a development of new powers: the boy abandons his marbles when he passes out of his junior period, and loses interest in his "stamp collection" at a later period of his adolescence.

II. The Results of Play. Certain results follow the various forms of play at different stages of life:

(1) Self-Control. In all the plays there are rules or regulations which the child insists upon obeying; even in the simplest games children will define the part each is to play, and will manifest displeasure when a break occurs.

(2) Habits. Plays which are peculiarly fascinating to the child leave habits which are never entirely overcome. The boy of fourteen who gets his knuckles "cracked" in school for "drumming out" on his desk a problem in Arithmetic will probably be reminded of

his annoying practice when he is trying to solve some perplexing business problem at forty. The boy who delights in gaining the advantage over another in "swapping" knives or playing marbles "for keeps" is perhaps forming a habit which will manifest itself in a later business deal, or lead to gambling.

(3) Preparation for the future. The little girl who gets her first lessons with the "mud pies" and the dressed clothes pin is beginning to lay the foundation upon which she will build her subsequent experience when she becomes the real assistant to her mother. The boy on the baseball "diamond" is not only gaining strength of muscle and lung, and accuracy, but is also learning to devote his energies to a common good in his coöperation with the team. His "sacrifice hit" may rob him of personal glory, but it advances another runner, and may result in a victory for his "nine."

How may the Sunday school teacher use this knowledge of the pupil's play? The teachers with their classes should be in separate rooms where the activities of the children could be employed in writing, drawing, or other hand work. Where separate rooms can not be used the general exercises of the school may include lively singing, responsive Scripture readings, and concert prayers.

REVIEW QUESTIONS.

- Why does the teacher need to know his pupils?
- How may the teacher know the child?
- What are the meanings of play?
- How does the child find an outlet for his surplus energy?
- How is play an indication of mental power?
- What are the results of play?
- How does play develop self-control?
- How are habits formed from play?
- In what way does play prepare the child for the future?
- How can the play element be used in the Sunday school?

OUTLINE.

Pupil. Play.

1. M. of Pl.:

- (1.) In. Ph. En.
- (2.) In. Me. Po.

2. R. of Pl.

- (1.) Se. Co.
- (2.) Ha.
- (3.) Pr. Fu.

STUDY XXXIII.

The Pupil.

II. CHARACTERISTICS.

In the study of the child the teacher will observe the general features of the different periods of the pupil's life, and the particular tendency of each individual. In other words the teacher will discover from the former what all the pupils of one period need, and from the latter, how to deal with the individual child. The play element will furnish the basis for this observation.

I. General Characteristics. In the different periods of the child's life these characteristic plays are noted:

(1) **Childhood.** From one to six years the child tries to gratify his senses with new sights, sounds, tastes, etc. The child is a scientist, investigating every new toy to discover the secret of its operation. He depends largely for his knowledge upon his senses. The keynote of the child's activities is *curiosity*.

(2) **Boyhood.** From seven to twelve years the child is a competitor; *rivalry* is the keynote. He aims to outdo his playmates in his games, and to boast of the excellence of his possessions. The feature of the child at this stage is emulation: the boy is the "conductor" on the imaginary street car, and the girl "keeps house" with her dolls and dishes in elaborate detail.

(3) **Youth.** In this period the games are characterized by the social element. The youth is no longer the selfish rival, but he enters into games in which he can coöperate with others. He delights to throw his energy into the play of the "gang." Football, baseball, and similar outdoor sports are his favorite pastimes, while he enjoys the meetings of his club or class in the evenings.

II. Individual Tendencies. Not only do the general characteristics of childhood differ in the various stages, but there are differences in the individual temperaments. The two principal types of children are:

(1) **Sensory.** The child of this type is somewhat slow in receiving impressions, and learns with apparent difficulty. But he is thoughtful, and his responses are the result of deliberation. He is the plodder who "gets there" *slow but sure*.

(2) Motor. The motor child, as the name implies, is enthusiastic and full of action, always ready for instantaneous movement. He is ready to answer your question before you have reached the last word, and, very likely, he has given the wrong answer. This child may lack in accuracy because he acts without deliberation.

While the pupils differ with reference to these two types, each one has his own particular interests which the teacher will discover so as to find the best approach to the child's mind.

REVIEW QUESTIONS.

What two observations will the teacher make with reference to the pupils?

What is the basis for these observations?

What is the keynote of the child's play?

What is the characteristic of the period of boyhood?

What feature characterizes the period of youth?

What are the two principal types of children?

What is the sensory child?

How does the motor child differ from the sensory?

Why will the teacher try to discover the particular interests of each child?

OUTLINE.

Pupil. Char.

1. Ge. Ch.

(1.) Ch. 1-6—Curiosity.

(2.) Bo. 7-12—Rivalry.

(3.) Yo. Co-operation.

2. In Ten.

(1.) Sensory.

(2.) Motor.

STUDY XXXIV.

The Pupil.

III. INFANCY.

This period extends from birth to six years, and includes, in their relation to the Sunday school, the children of the Cradle Roll and the Beginners' department.

The leading characteristics of the child during this period are:

1. Curiosity. This is one of the earliest and most permanent of the human instincts. The child is constantly seeking new sensations: he wants to touch, taste, see, and hear every new object. The innumerable questions of the child are but the evidences of this instinct.

Curiosity is of two kinds: *sensational* and *rational*. The earliest form of curiosity is sensational: the tendency to prolong a sensation or to experience a new one. Later, the child seeks to know the relations between objects, and to form conclusions respecting things beyond his own experience. Curiosity should not be repressed, but directed toward worthy objects, for it is well known that "Curiosity is the mother of knowledge." *Murray*.

2. Imagination. Imagination is the power to reproduce in the mind previous sensations, or to create new images by combining several past experiences. The child lives in the world of concrete things. He has no power to think in the abstract. He makes no distinction between persons and things, because his first definite knowledge is of persons, and to him everything represents life and action. He is not able to draw the line between imagination and reality, and, as a result, he is often unjustly accused of telling falsehoods. Instead of being punished for these "white lies" the child should be carefully trained to know the difference between a fact and his own interpretation of it.

3. Imitation. Imitation is one of the earliest characteristics of childhood. The child tries to do what he sees and hears others do. He is influenced more by what others do than by what they say.

There are three kinds of imitation:

(1) Simple. This has to do with movement. The child learns to use his muscles as he imitates the nodding of the head or the waving of the hand. This is the earliest form of imitation.

(2) Realistic. This is seen later in the child when he imitates some person or thing. At one time he is a soldier walking erect, and a moment later he may be a "puffing locomotive."

(3) Voluntary, in which the child tries to imitate the actions of other persons. The boy wants to do what the father does, and the girl tries to do something as her mother does it. It is this characteristic of childhood that the teacher needs always to remember; and to exercise the greatest care in order that her actions are such

that would form nothing but right habits in the pupil who imitates her.

4. Credulity. The child believes everything that is told him because his lack of experience makes it impossible to doubt or to contradict. The wise, careful teacher will say or suggest only such things which when accepted will lead to confidence, for the child soon learns to know whom he can believe.

Teaching hints:

1. If possible hold the class sessions in separate rooms. Where this can not be done, separate the class from other classes with portable screens or curtains.

2. The children want stories that are full of life and action. The teacher will practice the art of story-telling so that the stories, whether the Bible-lesson stories or illustrations, will interest and impress. At this age the children will ask you to tell the stories over and over.

3. Make much use of pictures, objects, and hand-work. The simplest kind of blackboard drawing will serve your purpose as well as, if not better than, fine exhibitions of art.

4. Create interest by arousing curiosity.

REVIEW QUESTIONS.

What is the age limit of the period of infancy?

What are the four leading characteristics of this period?

Describe the two kinds of curiosity.

What is imagination?

How is imagination represented by the child?

How do you account for the child's "white lies"?

What are the three kinds of imitation?

What is simple imitation?

What is realistic imitation?

How does voluntary imitation differ from realistic imitation?

Why is the child of this period credulous?

What suggestions should the teacher of the Beginners' department try to follow?

OUTLINE.

Pupil. Infancy. Birth to 6 Yrs.

- | | |
|----------------------|-----------------|
| 1. Cur. Sen. and Ra. | 3. Imit. |
| 2. Imag. | (1.) Simple. |
| | (2.) Realistic. |
| | (3.) Voluntary. |
| | 4. Credulity. |

STUDY XXXV.

The Pupil.

IV. CHILDHOOD.

This period covers the years from six to twelve and includes the Primary and Junior departments of the Sunday school.

The leading characteristics of this period are:

1. Self-assertion. In the early stage, from six to nine years, the child is self-centered, and must be dealt with as an individual. Every interest and every motive has back of it the personal gratification. The child has no conception of the rights of others. He likes to mingle with other children, but only as a competitor, and not as a subordinate to the good of the group. This self-assertion is not selfishness, but is the natural provision by which the child receives the attention and care necessary at this formative period.

2. Social Instincts. The awakening of the social instincts begins in later childhood, from nine to twelve years. The child learns to obey laws for a common good. His social world has become larger with his entrance into the public school. He finds other children with similar desires, and abandons, naturally, his self-centered plans. This social instinct manifests itself as follows:

(1) The sexes are repellant. Boys and girls no longer play the same games or share the same interests. The boys dislike association with girls, and girls shrink from the "rude" boys.

(2) Motives are Social. The games of this period are characterized by individual competition, each player aiming at his own triumph and glory. Later in this period the child develops the spirit of *team-play*. The boy turns to baseball and military and hunting

expeditions in which the rules of the team are obeyed for the sake of the team's success, and the girls associate in "crowds."

3. Hero-Worship. The highest form of voluntary imitation is the imitation of an ideal, and it appears toward the close of childhood. The child, early in life, imitates persons and things, not as ideals, but as representing strength and skill. Later, the child begins to appreciate the power of intellect and heart, and will find his ideal in the person who has accomplished something:—Washington, Luther, Edison. In this period the teacher will wisely present to the pupils the ideals of the Bible, especially Jesus who becomes the hero because of His achievements.

4. Habits. In this period habits are more easily formed than at any other time in life. The word habit must not, however, be associated only with the tendency to repeat what is evil. The repetition of good acts is just as much habit as is that of evil acts. It is the formation of good habits with which the teacher should be concerned, for good habits are as easily formed, and as difficult to break as bad ones.

The teacher may be helped by remembering the rules given in James' "Psychology":

- (1) Let the first act be as strong and decided as possible.
- (2) Never suffer an exception to occur until the new habit is securely rooted in your life.
- (3) Seek the first opportunity to act on every resolution you make in the direction of the habits you aspire to gain.
- (4) Repetition strengthens habit.

Teaching hints:

1. In the Primary department the boys and girls may be in the same class. Separate them in the Junior department.
2. Separate rooms, if possible, should be used.
3. Secure the co-operation of the children by giving them something to do outside the class.
4. Stories of Bible heroes will appeal to the Juniors.
5. See that the children read good books: books which are adapted to the children's ages, and which contain noble ideals.
6. Prayerfully lead the child to a definite surrender to Christ, at all times holding up the manliness of Christian service.
7. Remember always that the teacher may be the pupil's ideal.

REVIEW QUESTIONS.

- What are the leading characteristics of this period?
How is the child's self-assertion manifested?
Why is self-assertion not real selfishness?
When do social instincts begin to awaken?
How are social instincts manifested?
What do you mean by social motives?
What is hero-worship?
What kind of ideals should the teacher present to the pupils?
What is habit?
State the rules for the formation of habits.
Suggest methods for the teachers of the Primary and Junior pupils.

OUTLINE.

Pupil. Childhood. 6-12.

- | | |
|--------------|----------------------------|
| 1. Se. As. | 3. He. Wo. |
| 2. So. In. | 4. Hab. Rules for forming. |
| (1.) Se. Re. | |
| (2.) Mo. So. | |

STUDY XXXVI.

The Pupil.

V. YOUTH.

This period covers the time between the first awakening of new powers to the entrance upon young manhood and young womanhood. It is difficult to determine at what age adolescence ends and manhood or womanhood begins, but the Sunday school recognizes the transition which the boy or girl acknowledges, twenty-one years. And, hence, this period extends from the thirteenth to the twenty-first year.

"This period of youth when the boy is passing into manhood is the most critical stage of life. It is the awakening of those powers which fit him to take his place in the family, in the state, in the church, and in society." (Murray.)

The chief characteristics of this period are:

1. **Sex attraction.** During the latter part of this period the sexes begin to be attracted. Boys are careful now in their dress, and are embarrassed by their awkwardness due to rapid physical growth in the first part of their adolescence; and the girls try to make themselves more attractive.

2. **Emotions.** This is the period of deep emotional experiences. The darker side is called the "Storm and Stress," and the brighter side, "Enthusiasms." These extremes are due to the formation of new powers, and the youth needs real sympathy and helpfulness. "To help the youth you must suggest, not in words, but in deeds. Go about your business, live straight and get things accomplished, and your influence will do what advice never could. Be a friend of the boy, not a patron. Let him work *with you*; don't make him feel that you are working *for him*." (Weigle.)

3. **Religious Awakening.** The early part of this period has been recognized as the time of definite religious awakening. The following table shows the summary of the result of a canvass by Dr. Coe. ("Spiritual Life"):

	Cases examined.	Average age of conversion.
Graduates of Drew Seminary	776	16.4
Young Men's Christian Association Officers	526	16.5
Starbuck's Conversion Cases	51	15.7
Starbuck's Cases of Spontaneous Awakening	75	16.3
Members of Rock River Confer- ence	272	16.4
Coe's Cases of Decisive Awakening	84	15.4
	<hr/> 1784	<hr/> 16.4

Starbuck says, "the average age of conversion is 14.8 for females and 16.4 for males." (Quoted by Murray.)

4. **Reasoning and Doubt.** In this period the most important intellectual power appears: reasoning. The youth is able to reason

from cause to effect and to draw his own conclusions. The result of this new power makes the youth, on the one hand, critical. He accepts no bald statements. He is no longer the credulous child. He asks for proofs. On the other hand this faculty leads to doubt. This doubt differs from unbelief and disbelief, and is the simple demand for reasons. It is not to be treated as a settled conviction, but "should be sympathetically dealt with. We must remember that faith begins when reason is satisfied." (Oliver.)

Suggestion.

The problem of the Sunday school in getting and holding the teenage boys and girls finds a possible solution in the Secondary Division Organized Bible Class. The International Sunday School Association has provided a system by which the classes of this age, from thirteen to twenty, may be organized under a uniform standard. This organization has for its object "the training of Christian character for Christian service in the extension of Christ's kingdom by means of Bible study, through-the-week activities, mutual helpfulness, and social fellowship, in addition to the winning of its members in allegiance to Christ as Saviour and Lord." The International and State Associations furnish free a set of leaflets explaining the object and organization of such classes.

REVIEW QUESTIONS.

What are the age limits of this period?

What can be said of this critical stage of life?

What are the chief characteristics of this period?

How does the mutual attitude of sexes differ in this period from that of childhood?

In what two ways are the emotions of youth represented?

How can the youth be helped?

What does Coe's table show as to the period of conversion?

What are Starbuck's averages for conversions of males and females?

What new power is developed in this period?

How should the doubts of youth be dealt with?

What possible solution is offered by the International Association for the problem of youth?

OUTLINE.

Pupil. Youth.

1. Se. At.

2. Em.

4. Re. & Do.

3. Re. Aw.

STUDY XXXVII.

The Pupil.

VI. ADULT.

Having come up through the period of adolescence with its difficulties and its ambitions, the youth now crosses the threshold into manhood or womanhood. The Sunday school has not finished its work: it has only prepared the pupil to take his place as a part of its great work. A most important duty yet remains: to provide a place in which the man or woman may find opportunities to complete the structure already begun, the building of Christian character and the expression of that character in Christian service.

The small proportion of adult Sunday school scholars furnishes a problem for the school: how to win the men and women back to the school which they left during the stress and enthusiasm of adolescence, and to interest them in the church to which the school is the stepping stone.

The solution of this problem is found in the Organized Adult Bible Class movement. The following quotations from the International standards describe briefly the principle and purpose of the movement:

1. Advantages of Class Organization.

(1) Division of work. Organization distributes the burdens of management and activities among the members of the class.

(2) Strength. Each member is given something to do. The class becomes a force *at work* rather than a field *for work*.

2. Essentials of Success.

(1) The class should recognize the church of which it is a part as the supreme authority in all matters.

(2) The class should recognize that it is a definite part of the Sunday school: not an independent organization.

(3) The class should recognize that it is organized for Bible study, and should carefully guard the lesson period.

(4) The class should also be recognized by the church and school, and receive support and sympathy from them.

(5) The class should adopt a constitution defining the object of the class, its membership, the election and duties of its officers, and the committees and their work.

(6) The class should identify its organization and work with the International Sunday School Association in order to receive proper recognition and to assist in advancing the general movement.

3. Standards of Organization.

(1) The class shall have at least five different officers: a Teacher, a President, a Vice-President, a Secretary, and a Treasurer. It shall also have at least three standing committees: 1, Membership; 2, Social; 3, Devotional and Missionary. It is not required that these committees be known by these particular names, but that the class have three committees which are responsible for these three kinds of work.

(2) The class shall be definitely connected with some Sunday school.

(3) The members of the class shall be twenty years old and upwards. (When in the judgment of any local school conditions make it necessary, pupils under twenty and over sixteen may be included.)

REVIEW QUESTIONS.

What provision should the school make for those entering manhood and womanhood?

What is a problem of the Sunday school?

How may the problem be solved?

What are the advantages of class organization?

What are some of the essentials of success?

What standards of organization are set up by the International Association?

OUTLINE.

Pupil.	Adult.		
		O. A. B. C.	
1. Advantages:			2. Ess. of Suc.
(1.) D. W.			3. Sta. of Org.
(2.) Str.			

STUDY XXXVIII.

The Pupil.

VII. IN THE CLASS.

In order to secure proper results in the teaching period of the Sunday school the teacher must observe certain principles in dealing with the class as a whole and with the individuals in the class.

1. Order. The first essential in successful teaching is an orderly class. To secure order the teacher should see that the scholars are in their places, and all the books and periodicals properly distributed. All arrangements necessary to class work should be made before the beginning of the teaching period. And the teacher can not hope to secure order from the class if he or she is in any way disorderly. When the teacher comes to his class late; when he moves about during the devotional or study period hunting song books, or a pencil to mark the attendance, or trying to get "change" for the collection; when he is otherwise engaged during the responsive services or prayer, that teacher is out of order, and a disorderly teacher is sure to have a disorderly class. This first principle is necessary for the second:

2. Attention. If the teacher can not begin the lesson without order, he can not continue long in teaching without attention. Attention is the power of the mind to center itself upon some one object or idea or thought.

There are two kinds of attention: voluntary and spontaneous, or compelled and attracted. Voluntary attention requires an effort of the will. Spontaneous attention is given naturally and without effort. Voluntary or compelled attention can not long be sustained, even in adults. In children the attention is involuntary. It is difficult to gain voluntary attention from them, much more so to sustain it. It is the problem of the teacher to present the lesson so that the child will naturally turn his mind to it. The secret of attention is found in the third principle:

3. Interest. The child pays attention to that which interests him. A dozen boys gather in front of a newspaper office watching the "score" of the baseball game in which the home team figures. The noise of the crowds does not detract their attention. The same

boys sit in a hall when some popular lecturer is discussing "Capital and Labor" or "Social Problems," and the boys "squirm" in their seats, turn round at the slightest noise, and in a dozen ways indicate that their greatest pleasure is yet to come—when the speaker finishes. What is the reason for the attention in the first instance and the total lack of it in the second? In the first case the boys were interested, they gave attention, and they remembered the score. In the latter case there was no interest, no attention, and nothing remembered.

Several ways of gaining interest are suggested:

(1) Be interested yourself. The teacher must be interested in the lesson he wants to teach, and in the pupils whom he teaches. He must know what interests the pupils.

(2) Be thoroughly prepared. The teacher cannot himself be very deeply interested in the lesson if he does not know that lesson. The pupils readily detect this failure of the teacher and will turn their attention to something quite foreign to the lesson.

(3) Find the point of contact. Discover the pupil's interest. Re-late the truth of the lesson to something the child already knows. "New knowledge must be built upon the old."

REVIEW QUESTIONS.

What three fundamental principles should the teacher observe?

How can the teacher set the example of orderliness?

What is attention?

Name and define the two kinds of attention?

What kind of attention do children give?

How is attention to be gained?

Suggest several ways of creating interest.

What is the "point of contact"?

OUTLINE.

Pupil. In Class.

1. Order.

2. Attention, Vol. and Spon.

3. Interest.

(1.) Teacher interested.

(2.) Teacher prepared.

(3.) Point of contact.

STUDY XXXIX.

The Pupil.

VIII. OUTSIDE THE CLASS.

As we have already seen, the purpose of religious instruction is not simply to impart knowledge, but also to develop Christian character. Hence the teacher's work is not finished when the class is dismissed. The relation of the teacher to the class extends beyond the class room.

To accomplish the work of teaching truth and of building character the teacher should

1. Secure the coöperation of the pupil. This may be done by assigning to the different members of the class special work bearing on the succeeding lesson: questions to be studied at home, short historical or biographical essays, leading events outlined, geographical points located, application of the lesson to present conditions and needs, &c. For the smaller pupils, collecting pictures, making "scrap-books," learning verses of Scripture to be recited in the class, &c.

2. Secure the coöperation of the parents. Wherever possible the parents should be interviewed, the class work explained, and interest created so that the pupils may receive encouragement and help in their home study. In too many cases the parents do not know what their children are being taught in the Sunday school. The teacher should be anxious to make his work and aims clear, and should not hesitate to urge responsible coöperation upon the parents.

3. Be personally interested in the pupils.

(1) The teacher should know the home life of his pupils, "whether the influences there are making for or against their advancement in religious instruction." (The Teaching of Bible Classes:—E. F. See.)

(2) The teacher should know the kind of companions his pupils have. These may help or hinder the teacher's influence. The teacher may assist the pupils in making wise selections of associates by kindly suggestions.

(3) The teacher should know the temptations of the pupils, those that come from conditions in the home, the influences of the street, and the recreations of the pupils, so that these temptations may be

met with influences that will strengthen the pupils and assist the teacher in his work.

(4) The teacher should know the kind of literature his pupils read. Every young person reads something in addition to his studies. Much of the accessible literature is harmful and will destroy all the earnest work of the teacher. But the teacher may provide wholesome reading for his class by suggesting the right kind of books and magazines, by circulating books from his own library, and by recommending the books of the school's library.

(5) The teacher should establish a helpful social relation with the members of his class. Pupils should be visited in their homes and should be invited to the teacher's home, singly and in groups. Those who are sick should receive special attention, and *no absentee should be dropped from the roll until every effort has been made to reclaim him.*

REVIEW QUESTIONS.

How far does the teacher's work extend?

What three things are necessary for the successful work of the teacher?

How may coöperation on the part of the pupils be secured?

Why should the parents' coöperation be secured?

In what five ways may the teacher's personal interest be manifested?

Why should the teacher know the kind of companions the pupils have?

How may the teacher know the temptations of the pupils?

How may the teacher provide good literature for the pupils?

What helpful social relation should the teacher establish with his pupils?

OUTLINE.

Pupil. Outside the Class.

1. Co. Pu. Home work.
2. Co. Pa.

3. Pe. Int.

- (1.) Home life.
- (2.) Companions.
- (3.) Temptations.
- (4.) Reading.
- (5.) Social relation.

STUDY XL.

The Pupil.

IX. THE PUPIL FOR CHRIST.

"By far the most important work that the teacher has to do with the individual student is to win him to complete acceptance of Christ." (E. F. See.) In almost every class there are those who have not made such definite acceptance of Christ, and who do not enjoy a personal religious experience. To win these scholars to Christ is the purpose of all Bible teaching and personal influence of the teacher with the co-operation of the school and the church. "For many of our pupils this acceptance of Christ will mean a complete change of attitude toward our Lord. It will be a definite turning from a life of waywardness and willful disobedience to a life of surrender to God's will. For others it may mean the acknowledgement as Saviour of him whom they have loved from their earliest recollections." (Oliver.)

The Sunday school can perhaps best accomplish this purpose by holding annually a Decision Day in connection with the exercises of the school.

1. Why hold Decision Day? Several reasons are here suggested for observing this Day:

(1) It secures definite results from the efforts of the teachers, and thus dignifies the purpose of the school.

(2) Many scholars do not get into the church revival, and so, without this effort in the school, many are not specially influenced.

(3) It gives the teacher the opportunity of pressing the supreme issue of his teaching upon the pupil, and the joy of leading him to Christ.

(4) It is comparatively easy for some of the pupils to take this stand when surrounded by the usual influences and associates of the class.

(5) It provides a splendid opportunity for the teachers to exercise the privilege of personal work in soul-winning.

(6) It often becomes the beginning of the 'special evangelistic services of the church.

2. How to hold Decision Day. Like any other evangelistic serv-

ice, Decision Day must come as the result of much planning and praying and united effort.

(1) Every officer and teacher should recognize the need and value of such a service. The pastor and the superintendent should carefully explain the purpose and methods of conducting the campaign. This should be done in a preliminary meeting of the Board several months before the Day.

(2) The pastor should secure the coöperation of the church by preaching a number of sermons on the importance of soul-winning, child conversion, &c.

(3) When the campaign has been outlined the teacher should ascertain who in his class are not Christians—if he does not already know. The teacher should enlist the coöperation of the Christian scholars of his class, so that together they may use every opportunity for persuasion and prayer.

(4) The teacher should urge the unsaved scholars' consideration of this important step more and more insistently, and yet tactfully, as the Day approaches.

(5) The Day should be announced on the previous Sunday. Nothing will be gained by any attempt to "trap" the pupils.

(6) Just before the Day several adult Christians, besides the teacher should be chosen to assist as personal workers in the service.

(7) The service may be conducted at the close of the study period when the speaker—the pastor or visitor, will deliver an appropriate address and make the appeal for decisions. When this has been done the service should be continued in a manner similar to any other evangelistic service of the church.

(8) But the Decision Day is not the end of the effort. Some one previously appointed should secure the names of the converts, and the pastor and teachers will follow the results in the usual way.

Decision Day, carefully planned and promoted, is to the Sunday school work what the revival is to the church.

REVIEW QUESTIONS.

What is the most important work of the teacher?

How can the school perhaps best accomplish its purpose of soul-winning?

Give several reasons for holding Decision Day in the Sunday school?

What preliminary steps should be taken towards observing Decision Day?

How can the pastor secure the coöperation of the church?

Give several suggestions for planning Decision Day?

How should Decision service be conducted?

What should be done after Decision Day?

OUTLINE.

Pupil. For Christ.

1. Decision D. Why?

- (1.) Definite results.
- (2.) Most scholars.
- (3.) Teacher's oppor.
- (4.) Comparative ease.
- (5.) Privilege.
- (6.) Beginning of revivals.

2. How to hold:

- (1.) See the need.
- (2.) Co. of Ch.
- (3.) Co. of Sch.
- (4.) Urge scholars.
- (5.) Announce Day.
- (6.) Personal Wo.
- (7.) The service.
- (8.) Follow results.

STUDY XLI.

The Pupil.

X. THE PUPIL FOR THE CHURCH.

We saw in the previous study that Decision Day is not the end of the evangelistic effort in the school; and the purpose of the school, as stated, is not simply to win souls for Christ, but also to train them for Christian service.

In the work of the pastor and teachers following the decisions for Christ an effort should be made to bring the convert into the fellowship of the church for the deepening of his Christian experience and for training in Christian service. Such opportunities are presented for every convert, the adult and the child. This study is furnished with special reference to the child and the church.

1. Why the child should be in the church.

(1) Because he needs the fellowship of the church. If the child needs Christ to give him strength for his temptations and grace for

his growth, he needs also the sympathy and encouragement of the church.

(2) Because he needs the helpful counsel and wise guidance of the pastor. The child can better appreciate this need as a member of the church under such pastoral leadership.

(3) Because an early introduction into the responsibilities of church membership will enable the child to develop into a devoted worker for the church.

(4) Because the early indoctrination of religious truths gives permanence and stability to his faith, and will make him an intelligent and efficient promoter of the ideals of his church. The thoughtful pastor will arrange frequent services in which the discourses are especially adapted to the child's comprehension and need. Some pastors conduct such services regularly while others introduce their Sunday morning sermons with short talks to the children.

2. Opportunities for service. In addition to the helpfulness that can come to the child's Christian experience, as seen in the reasons why he should be in the church, there are various departments, besides the Sunday school itself, especially adapted for training and service:

(1) Catechetical Classes. Here more than anywhere else the child receives much needed instruction in the fundamental doctrines of the Bible. No church can afford to neglect this early training.

(2) Junior Christian Endeavor Societies. The purpose of these societies is to provide opportunity for the child to take part in public religious services by relating his Christian experience to the Scripture subject under consideration, by learning to offer public prayer, by training for leadership, and by promoting all kinds of Christian activities.

(3) Missionary Societies. The child needs to know the activities of the church beyond its local scope and to become intelligently interested in the progress of evangelizing the world that he may develop into a liberal supporter of that work and, perhaps, catch a vision of his own future service on a mission field.

REVIEW QUESTIONS.

State several reasons why the child convert should join the church.

How can the pastor arrange for special religious instruction of the child?

Name three opportunities for Christian service.

What is the value of Catechetical Classes?

What is the purpose of the Junior Christian Endeavor Societies?

Why should the child study the work and progress of missions?

OUTLINE.

Pupil. For Church.**1. Why Child in Ch.:**

- (1.) Fellowship.
- (2.) Counsel.
- (3.) Responsibilities.
- (4.) Indoctrination.

2. Opp. for Ser.

- (1.) Catechetical.
- (2.) Jr. C. E.
- (3.) Miss. Soc.

PART FIVE.

The Teacher.

STUDY XLII.

The Teacher.

I. HIS OFFICE.

Some one has said: "What you are is God's gift to you; what you become is your gift to God." This could easily be applied to the particular duty and dignity of the Sunday school teacher. What you are with reference to your very position and the qualities which made that position possible is God's gift to you. What you may, by God's grace, become in that position is your gift to God.

1. The Teacher's Call. A teacher is, in an important sense, a worker together with God, and the specific work of teaching is ordained of God. "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith, or ministry, let us wait on our ministering; or he that teacheth, on teaching." Rom. 12:6, 7.

Any one can recognize God's call to him to engage in the work of teaching much as a man understands the Divine call to the Gospel ministry:

(1) He must be a Christian: one who possesses and professes Christ.

(2) He must possess some knowledge of the Scriptures and an aptness to teach.

(3) He must have love for souls and a desire to lead them to Christ.

(4) A God-given opportunity to use his talents, and the recognition of these talents by the church and the school.

(5) The helpful encouragement and the wise counsel of experienced Christians.

(6) Manifest success in his influence over souls in bringing them to Christ or in edifying them in Christ.

To *teach* in the *pew* one must have a call from God as certainly as he who would *preach* in the *pulpit*. In a teacher training conference the question was raised, "Do you think it is really necessary for the Sunday school teacher to be a Christian?" The reply took the form of another question: "Do you think it is really necessary for our pastor to be a Christian?" The day is past, if it ever existed, when there were doubts on this question.

2. The Teacher's Calling.

We need always to be clear in our conception of the work to which a teacher is called. The teacher is a prime factor in religious education, and the purpose of that education is primarily to lead souls to Christ and to develop Christian character. There must, however, be the communication of knowledge; but this is only a means to an end. Our teaching must put emphasis upon the pupil, for it is the pupil that is to be saved: saved to Christ in his conversion; saved for service in his consecration. To be satisfied that we know many facts of a lesson and that we have imparted those facts is not *teaching*: it is simply *telling*, and, as Dr. Trumbull said, "Teaching is not telling." Teaching must touch the whole pupil, his mind, his heart, and his service. Dr. Charles Roads, former secretary of the Pennsylvania Sabbath School Association said: "The three R's of secular education, Reading, 'Riting, and 'Rithmetic, centering in books, have changed to three H's, the Head, the Hearth, and the Hands."

The pupil, if we teach aright must

- (1) Be *taught* the *Word* of God,
- (2) Be *turned* to the *Worship* of God,
- (3) Be *trained* in the *Work* of God.

REVIEW QUESTIONS.

- Why is the teacher a worker with God?
 How may one recognize a divine call to teach?
 Name several signs by which this call may be recognized.
 What is the teacher's calling?
 Why is simple "telling" not teaching?
 How must teaching affect the pupil?
 In what three ways is true teaching effected?

OUTLINE.

Teacher. Office.

- | | |
|----------------------|---------------------------|
| 1. Call: | (5.) Encouragement. |
| (1.) Christian. | (6.) Success. |
| (2.) Knowledge. | 2. Calling. Pupil must be |
| (3.) Love for souls. | Taught — Turned — |
| (4.) Opportunity. | Trained. |

STUDY XLIII.

The Teacher.

II. INTELLECTUAL QUALIFICATION.

If, as we learned in the previous study, the work of teaching is to convince the mind, convert the heart, and to consecrate the service, what are the qualifications of one who is thus called to teach? These qualifications include the mind and the spirit.

Intellectual Qualification. The teacher can not teach unless his mind is prepared. To teach anything we must know. The teacher must know these three things: what he is teaching, whom he is teaching, and how to teach. These three essentials are:

1. **The Bible.** The teacher must know his text-book. He must know that the Bible is God's word, that it is infallibly true, and that it is the basis of all his appeals for righteousness. He needs to know the Bible as a library of books, each with its peculiar message, the *history* it relates, the *geography* it traces, the *biography* it describes, and the *theology* it teaches.

2. **The Pupil.** The teacher must understand the pupil as well as his Bible. These are indeed his *two* books. He needs to study the child not merely with a view to what he may become when he is a man, but also with a view to what he is now, and may be, as a child. So the teacher of adults needs to know his scholars: their environments, their tastes, their temptations, their ambitions, and the purposes that control their actions.

3. **Teaching Principles.** If the teacher is to communicate knowledge for a definite purpose, he must know something of the principles which govern that practice, for teaching is no less a science than it is an art.

(1) The first law or principle is that the teacher must know thoroughly what he wishes his scholars to know; that he needs to prepare each lesson by fresh study; that last year's knowledge will be somewhat faded.

(2) The law of the pupil with reference to his attention and interest. The teacher should know how to *win*, rather than to *force*, attention by creating interest.

(3) The law of language. The teacher must know that the lan-

guage used must be common to both the teacher and the learner. Many times the child does not understand because we use words with which he is not familiar, and because we do not take the time to explain them.

(4) The point of contact. New truth to be learned must be built upon truth already known. We must start with the known to explore the fields of the unknown.

(5) The law of teaching: that the child's self-activity should be excited and directed to discover truth for himself.

(6) The law of repetition. This completes, tests, and confirms the teaching. Many teachers to-day regard the quarterly "Reviews" as a waste of time; but the wise teacher will review every succeeding lesson for the purpose of fixing truth. In many instances we unconsciously follow this rule. Every time we hunt a word in the Dictionary we are repeating the letters of the alphabet. This explains why we know the alphabet but can't repeat the rules governing the use of the Nominative Case in Grammar. So the teacher needs to know the value of repetition in the work of fastening truth.

REVIEW QUESTIONS.

What qualifications must the teacher possess?

What three things must the teacher know?

How should the teacher study the Bible?

What should the teacher know of the child? The adult?

Name six principles the teacher should know.

What is the value of repetition?

OUTLINE.

Teacher. Intel. Qual.

- | | |
|---------------------|-------------------------|
| 1. Bible. | (3.) Law of language. |
| 2. Pupil. | (4.) Point of contact. |
| 3. Tea. Prin.: | (5.) Law of teaching. |
| (1.) Law of lesson. | (6.) Law of repetition. |
| (2.) Law of pupil. | |

STUDY XLIV.

The Teacher.

III. SPIRITUAL QUALIFICATION.

As was stated in Study XLII we assume here that the teacher is a Christian. If the man or woman at the head of any Sunday school class is not a Christian, he is not a true teacher, for to lead souls to Christ one must know the way. The Christian teacher needs the following preparation:

1. Consecration to Christ. The teacher can not teach the Bible successfully nor lead his scholars to Christ without this attitude toward Him. This is conditioned upon the submission of his mind and will to the Master Teacher. "Ye are my friends if ye do whatsoever I command you." Jno. 15: 14. No one can do successfully the work of a teacher, if he be not thoroughly consecrated to Christ.

This submission will call for self-denial and self-sacrifice. Many times the temptation comes to neglect our classes for the sake of gratifying a desire to get away from the routine of daily life and place, or to spend a day in pleasure with friends.

Consecration to Christ is necessary,

(1) Because of the character of the teacher's work. He is to win souls to Christ and to build them up in Him, and his own experience and conduct must illustrate the teaching that enters into that service.

(2) Because of the promise of victory. "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Jno. 15: 7.

2. Dependence upon the Holy Spirit. A most important spiritual qualification of the teacher is the recognition of his need of the Divine Helper, and constant reliance upon Him in learning and teaching Divine truth.

The teacher needs always to realize:

(1) That the Holy Spirit is a Person, "proceeding from the Father and the Son, and of the same eternal nature, power, and glory"; that He can be grieved, Eph. 4: 30; and that He is our nearest Friend and abiding Comforter. Jno. 14: 16.

(2) That He convicts of sin, of righteousness, and of judgment. Jno. 16:8.

(3) That He alone applies the salvation of Christ by "working newness of life in them that believe, and by leading them into all truth." Jno. 3:5, 6; 16:13.

(4) That "without the presence and help of God's Spirit the teacher can neither understand truth himself, nor realize it in his own experience, nor teach it unto others." *Dr. J. R. Miller.*

In all our qualifications as teachers of truth, as winners of souls, and as builders of character, we need to remember that most essential of all is the presence and power in our own lives of the Holy Spirit, and His willingness to bring to our scholars, through our hallowed influence and teaching and earnest prayer, the work of Christ in regeneration and sanctification.

REVIEW QUESTIONS.

What two spiritual qualifications are essential for the successful work of teaching?

On what is consecration to Christ conditioned?

What temptation comes to the teacher?

Why is consecration to Christ necessary?

What most important qualification does the teacher need?

How do we understand that the Holy Spirit is a Person?

How does the Holy Spirit apply the salvation of Christ?

Why does the teacher need the presence and help of the Holy Spirit?

OUTLINE.

Teacher. Spr. Qual.

1. Con. to Chr.:

- (1.) Char. of teacher's work.
- (2.) Prom. of victory.

2. Dep. on H. S.

Person and Power.

STUDY XLV.

The Teacher.

IV. HIS RESPONSIBILITY.

The work of teaching the Word of God for the purpose of leading souls to God and training them for the service of God is a highly exalted privilege which presents at once a gracious opportunity and a grave responsibility. The teacher is responsible to the pupil, to the Sunday school, to the church, and to God.

The following outline suggests how the teacher may meet his responsibility:

1. To the pupil. The teacher must be an example, in his character and conduct, before the pupil. He is what Paul calls, "A living epistle."

"A teacher's spirit, a teacher's character, a teacher's atmosphere, and a teacher's life impress and influence a pupil quite as much as a teacher's words." *Trumbull*.

While it is important that the teacher should strive to become more efficient from an intellectual standpoint, it is far more important and necessary that the teacher's life should conform with the principles of his teaching, for, as Emerson says, "What you are speaks so loud that I cannot hear what you say."

2. To the School.

(1) **Loyalty.** To succeed in this as in any worthy work the teacher must be devoted. This requires *regularity* and *punctuality* in attendance. The superintendent's burdens are increased when any of the teachers manifest a lack of interest by irregular attendance, and the scholars soon catch the same spirit of indifference; and the teacher who comes late to his class can not hope to create much enthusiasm among his pupils. When the members of a class frequently raise the question, "I wonder if the teacher is coming to-day?" it will not be very long until the teacher will be asked, "What has become of your class?"

(2) **Coöperation.** The teacher needs to link the work of his class to that of the other classes and to lay his plans in harmony with the policy of the school for the sake of unity in purpose and power. To

secure this ideal the teacher ought to be present at every session of the Sunday school Board.

3. To the church. The teacher can meet his responsibility to the church of which his work with the class is a part by

(1) Correct doctrinal teaching. The teacher should know how the church interprets the doctrinal teaching of the Bible, as expressed in the "Articles of Faith," and to harmonize his teaching with that interpretation so as to conserve the influence of the church and to give stability to the convert's faith. To insure this result the school should provide and the teacher should use the literature prepared by its denominational Board of Publication.

(2) Devotion to the General Interests. To secure the pupil's interest in the church the teacher must be interested himself, and this interest must extend to all the departments of the church. Especially is this desired regarding the prayer meetings of the church. The teacher should attend the prayer meeting for his own spiritual needs and for the sake of the pupil whose interest in the church is to be cultivated and whose prayer life is to be strengthened: the scholar's interest will rise no higher than that of his teacher.

4. To God. The greatest responsibility is to God who has given the teacher the delightful task of bringing souls into right relation to Him. But in this the teacher may gratefully recognize and appreciate the peculiar help God is ready to give him. Responsibility has been defined as "response—ability," our response to God's ability. Above all things the teacher needs the blessings of constant communion with God.

REVIEW QUESTIONS.

In what directions does the teacher's responsibility extend?

How must the teacher meet his responsibility to the pupil?

In what two ways may the teacher meet his obligation to the school?

What is required to show the teacher's loyalty to the school?

Why and how may the teacher's coöperation with the school be secured?

How can the teacher meet his responsibility to the church?

What will insure correct doctrinal teaching?

Why should the teacher attend the church prayer meeting?
How can the teacher meet his responsibility to God?
What special blessings does the teacher need?

OUTLINE.

Teacher.	Respon.
1. To Pupil. Example.	3. To Church:
2. To School:	(1.) Cor. Doc. Tea.
(1.) Loyalty.	(2.) Dev. Gen. Int.
(2.) Co-operation.	4. To God.

STUDY XLVI.

The Teacher.

V. HIS PREPARATION.

The preceding chapters covered the teacher's qualification with reference to his general preparation which extends over the entire life. The present study has to do with the preparation for each recurring lesson.

This preparation includes:

1. **Collecting the material.** The teacher will gather during the week the material he wishes to use when he comes before his class. He will do this

(1) Prayerfully. If the teacher would be taught by the Holy Spirit he must seek that wisdom by prayer as he begins the study of each lesson.

(2) Daily. He will begin early in the week: as soon as possible after the last lesson has been taught. He should know something of the lessons at least two weeks before they occur, so that he may be able to secure the coöperation of the class in home study. The "Daily Readings" furnish excellent help and should be read each day in connection with the regular lesson. Reading the lesson text every day gives the teacher the mastery of the lesson.

(3) Systematically. The careful teacher will work on a well defined plan of study. This plan will include searching the references which are indicated in any "Teacher's Bible" or Concordance—

(These references will often explain difficult forms of expression); and consulting standard commentaries, a good Bible dictionary, and the periodical lesson-helps which the school provides. In all this study he will use a blank book to note the important findings and any illustrations he may discover in his reading and observation.

2. Selecting the material. ⁶When the teacher has collected his material he will carefully select what he needs for his plan. He will not be able to use all the material he gathers; but he will have a good reserve fund to support what he can use. Not many teachers, we should hope, would fail to appreciate the value of such surplus as one who refused to use any other helps than the kind furnished his scholars for the reason that he "Would know more than the scholars, and that would be unnecessary."

3. Presenting the material. ⁷When the material has been gathered and the selection made, the teacher will come before his class with a carefully prepared outline of the lesson as he wishes to teach it. This plan, however, will not be inflexible. Many times the teacher will need his reserve fund to answer unexpected questions, and he will be prepared to change his plan to follow the new thought. In presenting the lesson attention should be given:

(1) To the historical connection between the previous and the present lesson so that the series will form an unbroken line.

(2) To reviewing the past lesson for the sake of fixing that lesson in the pupils' minds, and as a good approach to the present one.

(3) To the central truth or leading thought. Each lesson emphasizes one great truth which the teacher will find. Around this he will weave all the Scripture references, all the explanations, all the questions, and all the illustrations. This central truth is usually to be found in the "Golden Text" which the pupils should always memorize.

(4) To the practical application of the lesson as summed up in the golden text or central truth. ⁸It should be the teacher's aim to make the teaching of every lesson definite in its relation to other truths and in meeting the needs of the pupils.

REVIEW QUESTIONS.

What three processes does the teacher's preparation include?

In what ways will the teacher collect the material?

Why does the teacher need to begin his study with prayer?

What should be done each day in studying the lesson?

What system will the teacher adopt for his study ?

How should the teacher select the material he wishes to use in teaching?

What important things will the teacher keep in mind as he plans to present the lesson?

What should be the teacher's aim in presenting each lesson?

OUTLINE.

Teacher. Prep.

1. Collecting Mater.:
 - (1.) Prayerfully.
 - (2.) Daily.
 - (3.) Systematically.
2. Selecting Mater.

3. Presenting Mater.:
 - (1.) Hist. Con.
 - (2.) Review.
 - (3.) Cent. Tr.
 - (4.) Prac. App.

STUDY XLVII.

The Teacher.

VI. HIS METHOD.

It is not enough for the teacher to be well prepared as far as an abundance of teaching material is concerned. The method of teaching will determine largely the result of that teaching. The following are the methods generally used:

I. The Lecture Method. ² This is adapted to mature minds, but not to children unless it be in story form. While it involves the teacher in much laborious preparation it does not require effort on the part of the scholars, and hence does not conform to the fundamental principle of teaching.

II. The Recitation Method. ³ By this method the pupils are assigned definite parts of the lesson to be recited in the class session. This method has its disadvantages: many times the pupils do not take the time and pains to prepare the parts assigned, or they are inclined to study only the given parts and thus lose many other important truths—(The writer recalls a similar procedure in the public school,

when the teacher assigned to each member of the class in Geography one of a group of states. Each member of the class recited his lesson perfectly, but learned nothing of the other states in the group.); or they fail to put into the recitation their own thought, for they memorize only the thoughts of others.

1 **III. The Question and Answer Method.** This is acknowledged the best method since it most nearly accomplishes the purpose of teaching, "To stimulate the self-activity of the pupil."

1. *Advantages of this method.*

2 (1) Questions arouse interest and attention. To teach a lesson successfully it is necessary first to secure attention, and this, as we learned, depends upon interest. A well-directed question creates interest, secures attention, and thus aids the memory of the pupil.

3 (2) Questions test the pupils knowledge. A pupil may listen to the teacher's lecture or recite a portion of the lesson without giving any evidence of any knowledge of the lesson; but a question will reveal what the pupil knows or does not know of the lesson, and will secure the point of contact from which other questions may be directed.

4 (3) Questions train the pupil to express thought. The carefully prepared question will compel the pupil to put his answer in his own language, and this "reconstruction of the truth" will give the pupil clear knowledge of the lesson.

5 (4) Questions arouse the conscience. Sometimes a question will quicken the pupil's conscience as nothing else can. Jesus frequently used this method. See John 6: 66-68; Luke 10: 35-37.

6 2. *Preparation of Questions.* In preparing his questions the teacher will aim to make them

(1) Specific. Clearness is one of the first essentials of a good question. To secure this the teacher must use language that is understood by the pupil.

(2) Stimulating: questions that awaken thought. Questions that can be answered by "yes" or "no" are usually to be avoided, as: "Did Judas betray Jesus?" Every question should require some mental effort to answer it.

3 (3) Suggestive: not those that suggest the answers, but that suggest thought beyond the immediate answer. The teacher should aim to make his questions progressive.

REVIEW QUESTIONS.

1. What are the three methods of teaching generally used?
2. What disadvantage has the lecture method?
3. What three disadvantages are there in the recitation method?
4. What is the best question method?
5. How do questions aid the memory of the pupil?
6. How do questions test the pupil's knowledge?
7. Give an example of how Jesus appealed to conscience by a question?
8. What three aims should the teacher have in preparing his questions?

OUTLINE.

Teacher. Method.

- | | |
|--------------------|--------------------------|
| 1. Lecture. | (3.) Tr. Pu. Exp. |
| 2. Recitation. | (4.) Ar. Con. |
| 3. Ques. and Ans.: | 2. Preparation of Ques.: |
| 1. Advantages: | (1.) Specific. |
| (1.) Ar. Qu. | (2.) Stimulating. |
| (2.) Te. Pu. Kno. | (3.) Suggestive. |

STUDY XLVIII.

The Teacher.

VII. HIS ILLUSTRATIONS.

There is, perhaps, no more effective way of impressing truth upon those we teach than by illustration. Illustrations in the lesson are like the windows in a building: they "light up." Illustrations are either visible, as those that take the form of pictures, objects or drawings, or verbal, as stories or figures of speech. Jesus used both methods to impress truth: the Roman coin, Matt. 22:17-21; the child in the midst, Matt. 18:1-6; and his constant reference to his kingdom: "The kingdom of heaven is like"; and the many parables.

It is with the verbal illustrations that this chapter has especially to do.

1. Characteristics of effective illustrations:

(1) They should be familiar. The illustrations should be simple, dealing with things that lie within the scope of the pupil's own experiences. They should be more familiar than the lesson for they are to lead from the known to the unknown. The following example shows what the teacher should not do: "I once heard a preacher explain hope to a number of children thus: 'Now, I will explain hope, so all these little girls can go home and tell their mothers what hope is. Now, children, you know that this beautiful stream of water that runs behind this meeting-house is composed of two elements, oxygen and hydrogen; so hope is composed of desire and expectation.' And on he went." (The Sunday School Teacher's Pedagogy; quoted by Weigle in *The Pupil and the Teacher*.)

(2) They should be natural. The teacher should keep in mind the purpose of illustration,—to simplify truth. A story is not to be told for the sake of the story, but for what it makes clear. Lincoln was a master story-teller, and he observed this principle, as seen in a remark once made to a man who interviewed him concerning a business proposition. When the business was clearly understood and the transaction closed, the man turned to Lincoln and asked for a story. Lincoln replied: "There is no need for a story. We understand each other and there is nothing to explain."

2. Sources of illustrations:

(1) Nature. The teacher will find abundant opportunities to illuminate the truth by the analogies in nature. Jesus made frequent reference to the birds of the air, the grass of the field, the seed and the harvest, etc.

(2) Literature. By careful observation the teacher may discover many illustrations in the course of his reading: books of history, science, and biography. The newspapers and magazines of to-day may be drawn upon for concrete examples in the promotion of the cause of temperance and other reforms. The teacher should gather illustrations from all sources and preserve them in a file or scrap-book.

But more helpful than all other literary examples are the illustrations from the Bible. If the teacher knows the stories of the Bible he will have an ample fund of illuminating material.

(3) Experience. The teacher will probably derive the best illustrations from his personal experience with the people he meets, the places he visits, or incidents at his work. The teacher should be alert to find illustrations for the lesson he is preparing to teach; but he must be careful in his selection and never try to adjust the lesson to fit the illustration.

REVIEW QUESTIONS.

- What does the word "illustration" mean?
- What are the two kinds of illustrations?
- Name two characteristics of effective illustrations.
 - Why should illustrations be familiar?
 - How may the illustration be natural?
 - What are the chief sources of illustrations?
 - How did Jesus refer to nature for illustrations?
 - What literature provides illustrations?
 - What is the most helpful source of literary illustrations?
 - How may the teacher secure illustrations from his experience?
 - What caution should the teacher take in using illustrations?

OUTLINE.

Teacher. Illus.

1. Characteristics:
 - (1.) Familiar.
 - (2.) Natural.

2. Sources:
 - (1.) Nature.
 - (2.) Literature—Scr.
 - (3.) Experience.

STUDY XLIX.

The Teacher.

VIII. HIS BIBLE.

The Bible is the text-book of the Sunday school, and hence, the teacher's manual, to be studied not only for information, like other text-books, but also for inspiration. It is God's own message both to the teacher whose spiritual life it is to strengthen, and to the pupil whose spiritual nature it is to quicken. It is the Lamp unto the

teacher's feet by the light of whose rays the teacher is to lead his scholars out of the darkness of sin and self into the light of salvation and service.

1. The Bible in the Study.

The teacher should study the Bible

(1) Prayerfully. Remembering always that it is the inspired word of God the teacher should approach it with prayer to its Author that his own life may be enriched. "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119: 18.

(2) Regularly. Since the teacher is a co-worker with God laboring daily in study, in prayer, in plan, he needs the daily message of encouragement and counsel from his Divine Helper. The toils and trials, the difficulties and discouragements of the day are more cheerfully met and more easily mastered if the day be begun with this refreshing communion with God and His Word.

(3) Systematically. Many helpful methods of Bible study are suggested: historical, biographical, topical, Book-summary, &c. The teacher should study the Bible by all these methods, but should make that study systematic: using one method at a time according to a well-defined plan. Very often one's own plan is the most effective.

2. The Bible in the School. The following reasons are given to show why the Bible should be used in the class session.

(1) Familiarity with the Bible as the Book. We want our scholars to know the Bible as a whole and in the correlation of its parts. This requires constant reference in the class to the Book itself. It is a fact borne out by observation that many scholars are not able to relate the lesson to its proper setting in the Bible.

(2) Comparison of texts and passages. The well-prepared teacher will want his scholars to locate and read other passages of Scripture bearing upon the lesson, for "the Bible is its own best commentary." He will want to call for references to illustrate, explain, compare, or contrast the current lesson, and to do this the scholars need their Bibles in the class.

(3) Another very good reason is the fact that our lessons are not always printed in full on the pages of the Lesson Helps. Most of the historical lessons are too long to admit of full print, and usually only that much is printed as will furnish a responsive reading for the school. The teacher will want the scholars to refer to some

section of the lesson not printed in the "Helps," and the scholars will need their Bibles.

¶ (4) Finally, while it is true that Scripture is Scripture wherever written, yet after all it must be admitted that to read from the Bible itself, creates a peculiar attachment for the Book—and this is our aim, to lead the scholars to the Book that it may lead them to its Author.

REVIEW QUESTIONS.

- ¶ Why should the teacher study the Bible?
- ¶ In what three ways should the Bible be studied?
- ¶ What special benefit comes from daily Bible study?
- ¶ Why should we study the Bible systematically?
- ¶ What four reasons are given for the use of the Bible in the class session?
- ¶ What is the aim of the teacher?

OUTLINE.

Teacher. Bible.

1. Bi. in Stu.:

- (1.) Prayerfully.
- (2.) Regularly.
- (3.) Systematically.

2. Bi. in Sch.:

- (1.) Familiarity.
- (2.) Com. texts.
- (3.) Full lesson.
- (4.) Attachment.

STUDY L.

The Teacher.

IX. HIS IDEAL.

In addition to what we have learned of principles and methods of teaching, there is this most important fact which stimulates and encourages us in the work we are doing: that Jesus Himself was a teacher, and that by His example of life and work He is our Ideal Teacher.

Jesus was preëminently a teacher. As such He presented Himself to a few select men whom He called disciples—learners; as such He was recognized by other teachers, Jno. 3: 1. 2. He is our

Ideal Teacher because divine truth must be learned from Him, and because we are commissioned by Him to teach His word. Matt. 28: 19, 20.

We observe in this Ideal:

1. His Personality. More than anything else the power of Jesus lay in the beauty and strength of His character. It was this power, manifested in sympathy, love, tenderness, and patience, that gained the confidence of His followers. His life illustrated His teaching. It is this power more than knowledge and "beyond all knowledge" that the teacher needs.

2. His Knowledge. Jesus possessed knowledge that was unique, and that is beyond imitation; but much of His knowledge was acquired by diligent application. Lu. 2: 52.

(1) He knew His Bible. It was His mastery of the Bible that enabled Him to apply appropriate passages of Scripture to the arguments of the tempter, to surprise the doctors in the Temple and the rulers of the Synagogues, and to inspire the two disciples on their journey to Emmaus.

(2) He knew men. He knew the mental and moral differences in His pupils, and adapted His teaching to meet their needs.

(3) He knew the principles of teaching. Not that He attempted to conform His teaching to any studied methods, but because His teaching was so naturally and effectively adapted to the particular circumstances He met, we are sure that "*Jesus knew how to teach.*"

3. His Methods.

(1) Simplicity. In words and mannerism Jesus always taught within the experiences of the common people. The Beatitudes, the Parables, and His simple references to common-place things are all as clear as they are dignified.

(2) Adaptation. Jesus adapted His teaching to the needs of His pupils: whether to the learned Nicodemus, the lawyers, or the humble folk at their work, He presented the truth with equal facility and force.

At times He used the lecture method, as in the Sermon on the Mount and the discourses to the Jewish leaders; but He usually employed the question method to arouse interest, to find the point of contact, and to quicken the conscience. (See Matt. 16: 13; Lu. 10: 26; Lu. 7: 42 and many other instances.)

Jesus taught much by illustration using both the visible and verbal methods. He drew His images from nature, occupations, and from common events and incidents. (Matt. 13; Lu. 15.)

The great fact of Christ's life and work to be studied was His conscious need of prayer and His frequent resorts to this communion with the Father. If Jesus, the greatest teacher of truth, needed these seasons of refreshing to gain sympathy, strength, and support in His work, how much more do we, with our limitations, need this fellowship!

"O, Thou, by Whom we come to God,
The Life, the Truth, the Way;
The path of prayer Thyself hast trod,
Lord teach us _____ to pray."

REVIEW QUESTIONS.

What great fact stimulates and encourages the Sunday school teacher?

How do we know that Jesus was a teacher?

How is Jesus our Ideal Teacher?

What three things should we observe in this Ideal Teacher?

How was the moral power of Jesus manifested?

How did Jesus acquire much of His knowledge?

What did Jesus know?

How did His knowledge of the Bible help Him?

What shows that Jesus knew how to teach?

What two things characterized the methods of Jesus' teaching?

Show how Jesus used the lecture method; the question method.

What can you say of Jesus' use of illustrations?

What is the great fact of Jesus' life and work to be studied and emulated?

OUTLINE.

Teacher. Ideal.

1. Personality.

2. Knowledge:

(1.) Bible.

(2.) Men.

Christ, Ideal Tea.

(3.) Prin. of Teaching.

3. Methods:

(1.) Simplicity.

(2.) Adaptation.